National Anti-Slavery Standard.

VOL. XXI. NO. 16. NEW YORK, SATURDAY, SEPTEMBER 1, 1860. WHOLE NO. 1,056.

National Anti-Slavery Standard.

PUBLISHED WEEKLY, ON SATURDAY,
AT TWO DOLLARS PER ANNUM,
BY THE
AMERICAN ANTI-SLAVERY SOCIETY,
At its Office, No. 5 Beekman Street, New York,
AND AT THE OFFICE OF THE
PENNSYLVANIA ANTI-SLAVERY SOCIETY,
107 *N. Fifth St., above Arch, Philadelphia.*

Letters for publication, or relating in any way to the editorial conduct of the paper, should be addressed, "EDITOR OF THE NATIONAL ANTI-SLAVERY STANDARD, NEW YORK."

Letters enclosing subscriptions, or relating in any way to the business affairs of the paper, should be addressed, "PUBLISHER OF THE NATIONAL ANTI-SLAVERY STANDARD, NEW YORK."

ADVERTISEMENTS, 10 cents per line each insertion.

Pro-Slavery.

In this Department we give place to such extracts from the Pro-Slavery Press, North and South, as serve best to illustrate the character of Slavery and the spirit of its champions and apologists.

EMANCIPATION DAY IN LONDON.

From The Independent.

THE anniversary of emancipation in the West Indies was duly celebrated in London on the 1st of August. The most important proceeding of the day was a public meeting in the evening at Spa-Fields Chapel, in which Dr. Cheever had a conspicuous part. We gave last week the complimentary notice of his address which appeared in *The British Standard* of Aug. 3d. Dr. Cheever met with an enthusiastic reception; his address was able and brilliant; and the meeting was one of much interest and spirit for the cause of negro emancipation.

One or two features of the speech in introducing Dr. Cheever are worthy of special notice, as indications of the nature of the reception thus spontaneously accorded to him by British Christians. In the afternoon of the day, the London Emancipation Committee, in genuine English style, had presented to Dr. C. a hifalutin extravaganza called "an Address"—an overdoing of his own letter to Mr. Spurgeon—glorifying the Doctor to a degree that must have seemed ridiculous to himself, as if he were the only minister in the United States who had denounced slavery and the Fugitive Slave bill "from the Word of God, as an outrage upon natural rights, and subversive of the fundamental principles of morality and religion!" In the evening, Rev. George Smith, the worthy and judicious Secretary of the Congregational Union of England and Wales, in moving a resolution of welcome to Dr. Cheever, took pains to say:

"There was a portion of the resolution as it originally stood, which had reference to an address voted to their friend, Dr. Cheever, that afternoon by the Committee. There were sentiments and opinions in that address in which, perhaps, *they might not be all disposed to entirely concur*, and he thought it best, therefore, to limit the resolution to those points upon which they were unanimous, and to offer to Dr. Cheever *their hearty, cordial and affectionate welcome as an ardent, true and eloquent advocate of the abolition of slavery.*"

In the course of his remarks, Mr. Smith said also:

"He wished that the Doctor could remain longer with them than his engagements permitted, and that he had time to visit all the leading towns in the country, NOT TO GIVE A DETAIL OF PERSONAL WRONGS, but to instruct fully the public mind of the country on the present state of slavery in the States. * * * * With respect to the abolition of slavery in the United States, though he was not blind to the difficulties which lay in the path, he could not but hope that the courageous, persevering and eloquent efforts of Dr. Cheever, *and the other advocates of abolition*, would ultimately, by the blessing of God, succeed.

"Rev. J. Stoughton seconded the resolution in a brief speech, warmly eulogistic of the zealous and enthusiastic efforts of Dr. Cheever. He tendered to Dr. Cheever a hearty welcome, *but he would not pledge himself to all the opinions and sentiments contained in the address voted that afternoon.*"

The veteran Dr. Campbell, of *The British Standard*, one of the ablest and staunchest advocates of the anti-slavery and any other good cause, was very careful to say that Dr. Cheever was not the *only* Abolitionist in the States", and to speak in high terms of Dr. H. W. Beecher and other ministers in this country as efficient laborers in the same cause. All this was said in the presence of Dr. C., and by way of introducing him to the meeting. It shows that whatever a few heady and extravagant men may say or do in England and Scotland, the intelligent and substantial anti-slavery Christians of Britain do not mean to become involved in the quarrels of a Church three thousand miles away, nor to contribute to that Church under the illusion that it is the forlorn hope of the anti-slavery cause in the United States! As *The Independent* has advised, they will "welcome Dr. Cheever as a man" whose services in the cause of anti-slavery and whose genius and ability entitle him to a cordial hearing; but it is evident that they will not join in defaming his brethren in the ministry, nor do they care to hear a tale of "personal wrongs" concerning which they have no means of forming a correct judgment. A modicum of common sense in the projectors of the "British-Aid Mission" would have saved Dr. C. the embarrassment of hearing such disclaimers as to the hifalutin address, his "personal wrongs," and what the London *Patriot* calls "a money-begging expedition," and would have left the way open for such a spontaneous testimonial to himself as *The Independent* has proposed. However, common sense in England seems likely to supply the deficiency of that commodity in the projectors aforesaid. There will be, as there ought to be, an enthusiastic welcome to Dr. Cheever for the sake of his strong and earnest services in the anti-slavery cause; there will be an abundance of applause in response to his stirring appeals; but as to fifty thousand dollars for nobody knows what!—John Bull will clinch his pockets and demurely shake his head. So we read the English papers.

CUNARD AND "COLORED PUSSONS."

From The New Orleans Picayune.

THERE is a colored woman, named Putnam, a resident of Salem, Massachusetts, somewhat of a smart sort of body, if we have heard aright, and the worthy wife of a very respectable and accomplished barber. This feminine, like a good many of her sex, white and black, in the region which rejoices in her citizenship, has for some years acted as if she felt it to be her mission to keep herself in the public eye and ear, as the advocate of certain desirable reforms in the institutions of this Republic; such as the right of women, of whatever hue, to teach, preach, doctor, vote, and do anything and everything else they please; the perfect and unquestionable right of black folks to sit at the same public tables, to travel in the same public conveyances, to occupy the same pews in churches, the same beds, berths and state-rooms in steamships, and in every other way they see fit to domiciliate, cubiculate, and amalgamate with those who chance, in the inscrutable decrees of Providence to be

"——guilty of a skin not colored like their own."

Mrs. Putnam, in the exercise of this assumed privilege of her sex and complexion, and, so far as we can fathom, for the sole or principal purpose of putting it to a practical and persistent test, has turned traveller, by land and by sea, and every once in a very brief while we hear of her making formidable and annoying issues, not only in Massachusetts, but in Britain, with proprietors, commanders, conductors, agents and directors of all sorts of public conveyances, from a horse railroad, or stage coach, up to a Cunard or Collins steamer.

We are reminded of the modest and self-sacrificing career of this person, by meeting, in the London *Economist*, of late date, with a most violent attack upon the action taken by Sir Samuel Cunard, President of the British and North American Royal Mail Steam Packet Company, in the case of the inevitable Mrs. Putnam who, having engaged, at Boston, places for herself and her (colored) friends, on board the Europa, bound to Liverpool, received an intimation from the Boston agents, the Messrs. Bates, that a separate table would be provided for her and her party, on board the steamer; and, if that did not suit her, her money would be refunded.

But this alternative, it seems, did not square with the purposes of Mrs. P. Here was a glorious chance for exhibiting to the astonished world abroad, in her own person, and in the persons of her friends, the horrible wickedness of the unprincipled and prejudiced white folks of her own godless and God-forsaken native land. A female colored Quintus Curtius, she threw herself (and her friends) into the breach, and quietly embarked on board of the Europa, in which excellent steamer we read that she arrived safely at Liverpool.

As soon as she got her sea-legs on, Mrs. Putnam begins to stir vigorously in the matter of her forced separation from the other passengers on board the Europa, and calling around her a sympathizing crowd of Exeter Hall *habitues*, and others of similar inclinings, she poured out her soul in complaints of the grievous hardships to which she and her friends had been subjected, in not being permitted to hob-nob with the white folks, at the general table, on the Europa. The result was an appeal to Sir Samuel Cunard, who declined to enter into any correspondence upon the subject.

This, *The Economist* thinks, amounts to a virtual approval of the course taken by the company's agents. We think so, too, and doubt not enlightened opinion, on both sides of the Atlantic, will approve the action of Mr. Cunard.

GOD AND MAMMON.

From The New York Express.

THE Pennsylvanian Abolitionists, we see, are out in a begging appeal, to their "dear friends" in Great Britain and Ireland, for contributions in aid of a Grand Fair, to be held in Philadelphia in December next. This precious document says:

"Standing as you do outside the charmed circle with which the Slave Power has surrounded the commercial and political classes of our country, you can, more easily than they, exercise a clear vision and a righteous judgment respecting the character of our national sin and curse, and the remedies which are proposed for it."

That is cool, to say the least of it. If the dear brethren of Great Britain and Ireland, who last year bought and paid for one hundred and fifty millions worth of the raw cotton from the "Slave Power," are not *inside* the "charmed circle," then it would be difficult to say who is. If "negro slavery" is a sin—as the Pennsylvania Abolitionists say it is—there are no greater sinners in the world than the "commercial and political classes" of Great Britain, who are the chief patrons of negro labor. If they have a clearer vision of the "curse," than we of the Northern States have (who only bought $50,000,000 worth of the last crop), then the more shame to them, that they do not stop manufacturing, and selling, and speculating upon the fruits of the "curse." One thing, at least, is certain, and that is, a people, who are the greatest encouragers of slave labor on the face of the globe, to be thus contributing money to help on Abolitionism in these Northern (U. S.) States—are guilty of the most glaring hypocrisy—for if it is wicked to produce the raw material, by slave labor, it is not less wicked to patronize it, knowing it to be the offspring of wickedness. The whole thing is but an awkward attempt to serve God and Mammon—and, even then, the service is a very uneven one—for while Mammon gets $150,000,000 per annum, God only receives a few old cast off clothes, or some fancy articles, from such people as the Duchess of Sutherland and Harriet Martineau, for the Annual Fairs of the American Abolitionists in Pennsylvania and New England.

Selections.

THE COOLIE TRADE AND THE SLAVE TRADE.

DESPATCH OF LORD JOHN RUSSELL.

FOREIGN OFFICE, July 11, 1869.

MY LORD: I transmit to your lordship herewith copies of a correspondence relating to the emigration of Chinese coolies, which has been presented to both Houses of Parliament by command of Her Majesty; and I have to desire that you will call the attention of the French government to these papers as bearing upon the important question of the suppression of the slave trade, and the supply of labor to those parts of the world the climate of which is unsuited to white labor.

Great Britain has, for more than fifty years, made unremitting efforts to put down the slave trade; and Her Majesty's government rejoices to think that those efforts have not been without their fruits.

The number of slaves exported from Africa has fallen from 135,000, the average number exported annually from 1835 to 1840, to 25,000 or 30,000, the number estimated to have been exported during the past year. And, in proportion as the slave trade has diminished, lawful commerce with Africa has increased, until the value of the exports from the west coast of Africa now amounts to nearly £3,000,000 sterling annually.

From the Bight of Benin alone, where, twenty years ago, not a single puncheon of palm oil was exported, during the past year the exportation of oil was estimated at nearly 17,000 tons, and the value at between £700,000 and £800,000; and this, it should be stated, owing to the disturbed state of the country, caused by slave-hunting, is a diminution as compared with the two previous years; and from Lagos, which, until the slave trade there was destroyed by the operations of the British squadron, was one of the greatest slave markets on the west coast of Africa, the exportation, during the last year, of palm oil, ivory, and cotton, amounted in value to about £220,000. In short, wherever the slave trade has been put down, honest trade has sprung up, and Christianity and civilization and peace have begun to produce their natural effects. On the other hand, where the king of Dahomey and other chiefs continue to gain an unrighteous profit by selling men, wars and misery and heathen darkness prevail.

But it is a lamentable fact that during the last two years the slave trade has again increased. At the present moment it is actively carried on for supplying slaves to the island of Cuba, and recent intelligence which has reached Her Majesty's government proves that preparations are being made for prosecuting the trade on a most extensive scale by means of an association.

Under these circumstances Her Majesty's government appeal to the nations of Christendom to endeavor, in obedience to the dictates of humanity and religion, to efface, by a final effort, the stain which the slave trade inflicts on the Christian name.

Brazil has set a noble example of perseverance in the suppression of the slave trade, once so vigorously carried on to her shores; and what the Brazilian government, in the face of great difficulties, has successfully accomplished, may be equally accomplished elsewhere.

The island of Cuba is now almost the only place on the globe by which and for which the slave trade is maintained.

Her Majesty's government have a treaty with Spain of the year 1835, by which the Spanish crown undertook to abolish the slave trade, and accepted a sum of £400,000 to enable it the more easily to do so.

Her Majesty's government are well aware that the price of sugar and the demand for labor afford the slave-trader profits which enable him to corrupt the authorities whose duty it is to thwart and defeat his criminal enterprises.

It must be painful to the Spanish government to find their good name stained, and their efforts to comply with the obligations to treaties frustrated by worthless and unprincipled men, who speculate in the lives and bodies of human beings.

It appears to Her Majesty's government that some remedy for this state of things might be found in an improvement of the laws of the United States respecting the equipment of slave ships, and in the increased employment of cruisers in the waters surrounding Cuba by Spain, Great Britain, and the United States; and in the enactment by Spain of a law enforcing the registration of slaves in Cuba, and inflicting severe penalties upon the proprietors of estates within which newly imported slaves are found.

But no doubt the difficulties of suppressing the slave trade arise mainly from the demand which exists in Cuba and similar countries for laborers suited to a hot climate; and if this demand could be lawfully supplied, the incentives to engage in an illegal traffic in African laborers would be greatly diminished, and the price of a slave might be enhanced far beyond that of a free laborer.

This supply, Her Majesty's government confidently believe, may be obtained from China.

The state of society in that vast empire, where the population is superabundant, and at the same time civilized, where regular laws can be enforced, and the hiring of laborers for the purposes of emigration may be reduced to method, affords peculiar opportunities for organizing a system of emigration by which the wants of those countries which have heretofore looked to Africa for laborers may be fully supplied.

Great abuses have, unfortunately, prevailed in the Chinese ports where the emigration of coolies has been carried on.

Men have been kidnapped by unscrupulous agents employed by European contractors to collect coolies; and the scenes of oppression and misery which have taken place in the barracoons where the coolies have been assembled, and on board the ships in which they have been conveyed across the sea, have borne only too close a resemblance to the corresponding circumstances connected with the African slave trade.

If such abuses were suffered to continue unchecked, the exasperation created thereby among the Chinese population would seriously endanger the safety of the lives and property of the whole European community in China.

But, happily, it has been proved by recent experience at Canton, that Chinese emigration may, under proper regulations and superintendence, be conducted in such a manner as to prevent the occurrence of the evils complained of.

The Chinese authorities, who had hitherto been most adverse to the emigration, have, at Canton, recognized the advantages which may be derived from it under a proper system; and I have to direct your particular attention to the proclamation of the Governor-General Laou on this subject, which you will find at page 136 of the papers herewith sent.

Moreover, under the regulations which have been introduced by the agent in China of Her Majesty's government, in conjunction with the Chinese and the allied authorities at Canton, it has been found practicable to induce whole families of Chinese to emigrate. A considerable number of such families have emigrated to Demarara, and there is every reason to hope that, with time and care, the prejudices which have hitherto prevented Chinese women from emigrating may be entirely overcome.

It is scarcely necessary to say anything as to the efficiency of the Chinese coolies as laborers, as that is admitted by all who have had experience of them; indeed, the impossibility of inducing the Chinese women to emigrate has been the only serious obstacle to Chinese colonization on an extensive scale.

These fair prospects will, however, be marred, if the various European and American governments interested in Chinese emigration do not combine to enforce stringent regulations upon those who are engaged in conducting it; and Her Majesty's government earnestly hope that the French government will take the necessary measures for this purpose.

By judiciously promoting the emigration from China, and at the same time vigorously repressing the infamous traffic in African slaves, the Christian governments of Europe and America may confer benefits upon a large portion of the human race, the effects of which it would be difficult to exaggerate.

Her Majesty's government, therefore, proposed, with a view to the final extinction of the slave trade:

1st. A systematic plan of cruising on the coast of Cuba by the vessels of Great Britain, Spain, and the United States;

2d. Laws of registration and inspection in the island of Cuba, by which the employment of slaves imported contrary to law might be detected by Spanish authorities;

3d. A plan of emigration from China, regulated by the agents of European nations in conjunction with the Chinese authorities.

Lastly, I have to call your attention to the following passage in the message of the President of the United States, of May:

"It is truly lamentable that Great Britain and the United States should be obliged to expend such a vast amount of blood and treasure for the suppression of the African slave trade, and this when the only portion of the civilized world where it is tolerated and encouraged are the Spanish islands of Cuba and Porto Rico."

I have to instruct you to communicate to M. Thouvenel copies of this despatch, and of the papers by which it is accompanied. I am, &c.,

J. RUSSELL.

FROM THE STATE DEPARTMENT OF THE UNITED STATES.

DEPARTMENT OF STATE.
WASHINGTON, Aug. 10, 1860.

SIR: I have the honor to inform you that the despatch from Lord John Russell, dated the 11th of July, 1860, which you read me, and a copy of which you left at this Department, has been submitted to the President, with its accompaniment of printed documents relative to the coolie trade. He has given a most careful consideration to the three propositions which you have been instructed to make. It is unnecessary to express in reply the perfect agreement between this government and that of her Britannic Majesty in their estimate of the character of the African slave trade. The action of the government of the United States upon that subject has been so long continued, so consistent, and is so familiar to the civilized world, that I can properly refer to it as the clearest and strongest manifestation of its opinion; and I am instructed to say that the President learns with great pleasure from Lord John Russell's communication that her Britannic Majesty's government can at length see with satisfaction the happy result of its efforts and sacrifices in the cause of humanity, and that the steady diminution of this illegal traffic, accompanied by a corresponding development of honorable and lucrative commerce on the Coast of Africa, which promises, in the course of a few years, to extinguish the slave trade in a most effectual manner. He regrets, however, that this agreeable prospect has been overclouded by the fact also communicated, that this trade has again increased within the two last years, and that preparations are being made "in the Island of Cuba" for the prosecution of the trade on a most extensive scale, by means of an association.

This intelligence is believed to be well founded. The President has long entertained the opinion that the African slave trade will never be suppressed whilst efforts for that purpose are confined to the pursuit and capture of slavers between the coast of Africa and the island of Cuba. To effect anything positive or permanent, the barracoons on the African coast must be broken up, and the slavers prevented from landing their cargoes in Cuba; or, if landed, the slaves must be followed into the interior, and set free from the purchasers. Whenever her Britannic Majesty's government shall think it proper in its discretion to enforce the provisions of the treaty with Spain, referred to by Lord John Russell—by which the Spanish crown undertook to abolish the slave trade, and accepted a sum of £400,000 to enable it the more rapidly to do so—then, and not till then, in the President's opinion, will the African trade with the island of Cuba be abolished. But with this, the government of the United States has no right to interfere.

While, however, holding these general views, the President cannot give his assent to the propositions which have been submitted to him for the following reasons, which I proceed to state in the order in which the propositions have been made:

First. A systematic plan of cruising on the coast. This proposition would involve the necessity of a treaty with Spain, to enable the cruisers of the United States to enter the waters of Cuba within a marine league from shore.

The Spanish government, so far from having given any intimation that a violation of its sovereignty, to this extent, has, only recently, made the strongest complaints to this government against the cruisers of the United States, upon the alleged ground that they had captured slavers within Cuban waters. While, therefore, Great Britain has already acquired this right by treaty, the United States do not possess it, and their cruisers would, consequently, be arrested in the pursuit of slavers as soon as they entered Spanish jurisdiction; whilst the cruisers of Great Britain and Spain could not only continue the pursuit until the slaves had landed, but could follow them into the interior of the island. It is but proper, however, to say that while the President does not suppose that the government of Spain would enter into an arrangement with the United States similar to its treaty with Great Britain, he could not consent to any such arrangement, for it would violate the well-established policy of this country not to interfere in the domestic concerns of foreign nations, nor to enter into alliance with foreign governments. This government has maintained and will continue to maintain a naval force in the neighborhood of Cuba for the enforcement of its own laws.

It will, to the utmost extent of its power, put down this abominable traffic, and capture all American vessels and punish all American citizens engaged in it. The success which has already attended our efforts near the coasts of Cuba prove that we have done our duty in this respect, and this at an enormous expense, for the support of the captured Africans, for their transportation back to Africa, and for their liberal maintenance there during the period of a year after their return.

Second. The laws of registration and inspection in the island of Cuba by which the employment of slaves imported contrary to law might be detected by the Spanish authorities.

After what has been said, it is unnecessary to state that the government of the United States could not ask Spain to pass such laws of registration. But if this were otherwise, it is quite certain that such laws would have no practical effect. For if "Her Majesty's government are well aware that the price of sugar and the demand for labor afford the slave-trader profits which enable him to corrupt the authorities whose duty it is to thwart and defeat this criminal enterprize," and if joint stock companies are established at Havana, for the purpose of prosecuting the African slave trade under the eye of the highest officials of the island, and with perfect impunity, it would be vain to expect the Registrars throughout the country would counteract the policy of their superiors by faithfully performing their duty.

Third. A plan of emigration from Cuba, regulated by the agents of European nations, in conjunction with the Chinese authorities. It is not probable that Lord John Russell expected this government to unite in forming such a plan of emigration from China; for, if he had entertained this idea, he would scarcely have omitted "the agents" of the United States from any participation in its regulation. Nor can the President share in the anticipation of her Britannic Majesty's government, that the coolie trade can be put on any such footing as will relieve it of those features of fraud and violence which render the details of its prosecution scarcely less horrible than those of the middle passage; and he is of opinion that it would exert a most deleterious influence upon every portion of this country to import into it Chinese coolies as laborers. In the States where the institution of domestic slavery exists, these heathen coolies would demoralize the peaceful, contented and orderly slaves, very many of whom are sincere Christians; and in the free States they would be brought into competition with our own respectable and industrious laborers, whether of native or foreign birth, who constitute so large a portion of our best citizens.

I avail myself of this opportunity to renew to you, sir, the assurance of my high consideration.

WM. HENRY TRESCOT, Acting Sec'y.

To W. Douglas Irving, Esq., &c.

THE UNITED STATES AND THE SLAVE TRADE.

From the London News, August 9.

IF we have been disappointed of Mr. Buxton's motion about the increase of the slave trade, and our duty in regard to it, we have something else, perhaps, as much to the point in Lord John Russell's letter to various ministers at foreign capitals, bearing date the 11th of last month, and since laid before Parliament. All parties everywhere seem agreed that the present is a time for decision and action, while some are of opinion that there is a stronger ground for hope of the abolition of the traffic, within a short time, than there ever was before.

The American President has recently declared that the slave trade exists merely because of the existence of slavery in two Spanish islands—Cuba and Porto Rico. It is in accordance with this view that all recent proposals have been framed. It is assumed on all hands that if Spain were duly pressed with the obligations of treaties, she might be compelled to stop the traffic everywhere by stopping the demand in her colonies. Mr. Buxton's proposal is that England should peremptorily demand from Spain the fulfilment of that duty of abolishing the slave trade, for which we paid her £400,000 in 1835, or the repayment of that money. Jord J. Russell's proposal is that, by a concerted method of cruising round the Spanish islands by the vessels of Great Britain, the United States and Spain, the traffic should be rendered impossible. For further security, it is proposed that slaves should be so registered and inspected in Cuba as that every new importation should be detected, and that the method of emigration from China now working well for our colonies under the countenance of the Chinese authorities, should be extended to all colonies which need a further supply of labor.

Such are the measures recommended at a point of time when the slave trade, though only a fourth or fifth part of what it was thirty years since, has increased within a few years, and when a marked change is taking place in the policy and practice of the United States in regard to a traffic which has long existed only through American encouragement. It has been true from the beginning that while there was slavery there would always be a foreign slave trade—not only a buying and selling of slaves, but an importation from Africa. Though the United States government sincerely intended to stop the external slave trade in 1808, the existence of slavery in half the States of the Union prevented an honest carrying out of the profession and intention. Not [illegible] as Southern ports been engaged in the Cuban slave trade from that day to this, but negroes have been smuggled into Texas, Louisiana and Florida as they were wanted. In the present critical state of public affairs in the Union, when the final struggle is at hand which is to determine the fate of the Union—the struggle for the establishment of free or slave labor, and the corresponding institutions—we may observe a strong reaction against the slave trade among those who have hitherto baffled our efforts to extinguish it, and a turbulent, but very partial, demand for a free trade in African negroes by parties who had hitherto never appeared in the matter at all. It would be easy to account for this change, but it is not our present topic. What concerns us now is that readers of any considerable number of American newspapers find at every turn complaints of England for doing so little to keep down the African slave trade, and appeals to the government at Washington to keep England up to her duty in this business. In some of the best sort of newspapers we find full admissions that the fault has lain with the American government and people, in sending vessels to Africa which were unfit for the service; in permitting the service to be trifled with; in disabling the English cruisers by debarring them from the right of visit, and in carrying on a brisk traffic between New York and other American ports, the African coast and the coast of Cuba. We read lists of merchant firms known to have thus traded; we hear of the building of vessels specially adapted to African cruising; we perceive that the instructions given to commanders are very stringent, and we are struck by the spectacle of the concurrence on this point of the great parties which are in antagonism on every other. We should expect the Republican party, which now assumes anti-slavery ground, to pronounce strongly against the national disgrace of slave-trading; but a host of penny papers on the democratic side are lecturing Mr. Buchanan and his Cabinet on the desecration of the American flag by slave-traders, the laxity of all recent governments, and the supineness with which they have left the work of humanity to the African to be done by the English, who have failed to do it, and demanding that no negro shall ever be stolen from his native shore, to be carried back at great cost to American taxpayers. The few who clamor on the other side, demanding a reopening of the slave trade, are representatives of the poorest and most degraded class of American society—the landless whites of the South, who have been bought out by the planters, and who desire the opportunity of having slaves at a cheap rate, as the only means apparent to them of improving their condition. While such is the state of affairs, all parties are looking forward to the effect of the pending election for President, which bears upon this question in the directest manner. If either of the Democratic candidates could succeed (which seems now to be pretty generally given up), the first object with the authorities will be to keep down the negroes at home, and the victorious planter interest would enforce the constitutional prohibition of the slave trade for the same reasons which make them earnest about it now, and also because their Northern political comrades will require it of them. If the Republican candidate succeeds, England may hope for a more genuine and genial coöperation against the slave trade than has yet been obtainable. It is not improbable that terms may be agreed upon for a mutual right of visit, to the great advantage of the honor of the American flag; and it is certain that the two governments of London and Washington could easily bring Spain to contrition for her long treachery and contumacy. If neither party succeeds, and the election has to be made by the House of Representatives, we shall not see an anti-slavery President chosen; but the national honor, as implicated in this question, will be cared for. It is certainly believed by those who know best that no President could now be placed in office who would not be pledged to put a stop to the discredit, expense and general impolicy of the African slave trade.

This is the opportunity which we have to note and make use of. Still we must remember that where there is slavery there will be a slave trade. Just now, in the midst of the appeals to Mr. Buchanan's Cabinet from all parts of the country, the body of rescued Africans deposited at Key West is melting away, reported to be dying of an epidemic, but, in fact, reduced by kidnapping. Trains of empty coffins have been carried for show, while the supposed occupants are at work on some plantation or wharf not far off. Nothing but the establishment of free labor will wholly extinguish the trade. When the Federal Government of the United States ceases to be implicated with slavery, the prevalence of free labor will be at hand. No Chinese or Indian laborers will be needed for cotton and tobacco growing where negroes abound, and will work all the better for being free, and where the work is successfully carried on by Germans, Irish and Americans from the free States. If more should be wanted, however, they can be had by a regular system of migration of labor.

One of the two markets for slave labor being thus extinguished, the other could not long hold out. The best wisdom of the Spanish government now would be to attend to what is said and done in England and the United States, and to save itself from the ignominy of a demand to refund the £400,000, and of a cordon of police round the colonies of Spain, placed there because she cannot be trusted to keep faith with her allies or fulfil her share of a mutual agreement. There are other European Powers which might take warning by the disgrace of Spain.

On the whole, we may believe that the causes of the late increase of the slave trade will henceforth operate to diminish it, if wisely watched and turned to account. The cotton trade of the United States can be preserved, amidst impending changes, only by the utmost prudence in managing the laboring class. If this prudence is employed, free labor will necessarily be established. If not, slavery will come to an end in a ruinous way. In either case the people of the United States will be more eager to keep African negroes at home than any of them can now be to fetch them thence. When that day comes Cuba will not be able to get a native African slave for love or money.

A MISSIONARY SLAVEHOLDER.

From The American Baptist.

REV. H. F. BUCKNER, missionary of the Southern Board to the Creek Indians, who is now in this city supervising the printing of his missionary publications, writes to the Tennessee *Baptist* giving some account of his experience and impressions in New York. Having never before heard an abolition sermon, he had been the previous evening to hear Dr. Cheever, who preached on "*The Mission and Method of the Church against Organized Iniquities*," from 2 Cor. x. 4. The missionary says he endeavored to take down the points of the discourse, but found it had none; it was "pointless and headless," yet "contained a confu edly conglomerate mass of profane and rather startling assertions." He however gives a number of quotations, to the effect that "the system of human slavery is an organized iniquity"; that it is one of "the great obstacles to our missionary enterprise"; that "the admission of slaveholders by the American Board was an abominable wickedness"; that "slaveholding in any form and under all circumstances is sinful, and no slaveholder should be a church-member." When he comes to the passage in which the preacher consigns the supporters of the slave system to "hell," this clerical mint-tither, with an inimitable affectation of pious horror, rolls up his eyes and, "to clinch the charge of profanity, writes "h—ll" for hell. He then goes on to say, "I will not pollute your columns and the minds of your readers with any more of this vile slang. If any stranger had reported that a clergyman in New York had used such language, I could hardly have credited him; but I heard these things and others like them, for about an hour and a half."

"I believe," says Mr. Buckner, "that there is a secret organized society in this country, and in Europe, with special reference to the slavery of the South. I believe it is time we were watching our interests more closely. I hear of *Northern conservatives; Heaven grant that there may be such a people; but I would travel further to see them than to see a Japanese Embassy.* It is time Southern men were appealing to a 'higher law.' Let us mount the heights of God's Word, and plant our batteries there. Slavery can be sustained by the Word of God, or it is not worth defending."

This wholesale slanderer of the North, this canting emissary of a gospel of unrighteousness, whose "interests" in his slave property are evidently the "highest law" he knows of, instead of being repelled from Christian society as a blackhearted advocate of piracy and man-stealing, is welcomed to a Baptist pulpit, and treated with all the courtesy due to a self-sacrificing missionary of the cross! "Yesterday morning," he says, I "preached at the Center Church, Brooklyn, by the polite invitation of the pastor. The brethren and sisters were very kind to me and my interpreter, but [illegible] To help him plant his infernal "batteries" among those infant Creek Churches, there to "sustain slavery by the Word of God," and convert those rude children of the forest into smooth, oily-tongued hypocrites, the whip in one hand, and "my hymn-book and translation of John" in the other? "The brethren and sisters were very kind," but they did not come up to his standard of "conservatism"; they did not take up a collection for the purpose of teaching the Creek Indians to kidnap their fellow-men. If he had only received the collection, he might have felt that there was "such a people as Northern conservatives," and that his journey to this distant city had not been wholly unavailing in awakening a sympathy for oppressors.

The Christian Index called us to task the other day for our want of charity towards those "who have emigrated from our own fire-sides, who read the same Bible, and *worship the same God.*" Is it a fact that such men as Missionary Buckner "worship the same God," as those who believe in a Deity that hates oppression and robbery, and is NO RESPECTER OF PERSONS? The reverend missionary may read the same Bible, but his ideas of God have been derived from a different source.

POSITION OF THE DENOMINATIONS.

From The Free Church Portfolio.

THE best religious anti-slavery paper published in this nation is *The American Baptist*, of New York. It is the organ of the Free Mission Society, whose constitution we append to this article. If the Baptist Church of the United States is an anti-slavery body, as is alleged by some, how came it to be necessary to organize a new body, excluding from Church fellowship slaveholders and their abettors?

We notice in *The Principia*, of June 2, that a Rev. Mr. Mattison undertakes to give "a faithful representation of the position of the several denominations in America in regard to the great evil of slavery." He ranges in columns the anti-slavery and pro-slavery Churches as follows:

ANTI-SLAVERY CHURCHES.

1. Friends, or Quakers.
2. Free-will Baptists.
3. United Brethren.
4. Associate Presbyterian.
5. Wesleyan Methodists.
6. Orthodox Congregational.
7. General Baptists.
8. Reformed Protestant Dutch Church.
9. New School Presbyterian.
10. Unitarian.
11. Universalist.

SLAVEHOLDING CHURCHES.

1. Old School Presbyterian.
2. Protestant Episcopal.
3. Roman Catholic.
4. Methodist Episcopal Church.

Now the Rev. Mr. Mattison is too ignorant a man to speak so positively and confidently as he does. In the list of anti-slavery Churches he places the General Baptists and New School Presbyterians, while no mention is made at all of Free Mission Baptists, United Presbyterian, Reformed Presbyterian, and Free Presbyterian. He puts down in his white list the Orthodox Congregationalists, which embraces that beautiful specimen of anti-slavery Christianity, the Rev. South-side Adams, and hundreds of others who are as hunkerish as he. The Dutch Reformed Church, too, while it has no slaveholding Churches in the South, would very promptly and solemnly vote itself out of the list where Mr. Mattison places it. We hold that no Church is entitled to the Christian distinction of being anti-slavery unless, like the Baptist Free Mission, it excludes slaveholders from its communion, and gives the weight of its influence against the accursed thing. If this judgment be correct, Mr. Mattison must transfer nearly all the Churches in the anti-slavery column to the other side.

From The American Baptist.

The above is from *The Free Church Portfolio*, the organ of the Free Presbyterian Church, published at Newcastle, Pennsylvania. We are especially gratified with the commendatory notice of the Free Mission Society and its organ, *The American Baptist*, by our staunch and able coadjuter in the great work of purging our American Zion from the foul stains of slavery. We heartily wish there were some ground for the flattering picture of the several denominations which is given by the correspondent of *The Principia*, but, alas! there is none. Instead of eleven to four in favor of freedom, the reverse proportion would be nearer the truth. We are surprised that any writer of intelligence should suppose the great body of Baptist or Congregational Churches to be really and consistently anti-slavery. True, the Congregational Association of this State have passed anti-slavery resolutions, but they are inoperative. We see what is the treatment meted out to a living, earnest, effective anti-slavery preacher like Dr. Cheever. Among Baptists the case is quite as bad. Our associations pass resolutions against slave trading, some of them against slavery, but only a fraction of them will make slaveholding a ground of non-fellowship. As long as we do not this, we do nothing. By fellowshipping the slaveholder we declare slavery to be no sin; at least no sin in itself; and if it is not a sin in itself, we have, as Churches, nothing to do with it. We wish there could be some way by which the question could be squarely brought before every Baptist Church in the free States, that we might ascertain how many there are which will, under no circumstances, admit slaveholders to their communion. Churches that are opposed to communion with slaveholders owe it to themselves, and to consistency, to place their testimony on record, and adopt it as a rule of action in all their dealings with slaveholders and their apologists.

Why the Unitarian and Universalist denominations should be set down as anti-slavery we are at a loss to divine. Many of their leading men are bold and zealous advocates of abolition, but, we believe, no greater proportion than in orthodox Churches; nor are we aware that opposition to slavery has ever been incorporated in their creed, as it has in that of the Methodist Episcopal Church, here set down, and rightly, among the slaveholding bodies.

The Portfolio calls upon the free Churches, while they are in a minority at home, to take courage and comfort from the fact that our brethren across the water take the same side of the slavery question that we do, and that "the enlightened conscience of all Europe is with us." We are glad to see that the verdict of our English and Scotch brethren is likely to take a tangible form in the case of Dr. Cheever. His masterly speech on the first of August, the anniversary of West India emancipation, will awaken a wide sympathy in his favor, and secure for him a cordial reception in all parts of the island. The enthusiasm with which he is greeted affords a strong contrast to the reception of Dr. Murray, who went out as the representative of the American Tract Society, and has been travelling with Dr. Leyburn, now editor of *The Presbyterian*, and formerly a Virginia slaveholder. Messrs. Murray and Leyburn have been too deeply mortified with their position to disclose the facts in their correspondence, but some idea of the popular feeling toward them may be gathered from another tourist, in sympathy with them, who writes from Glasgow: "Our friends here are all anti-slavery men of the most violent character. Dr. Murray and Dr. Leyden were not only denounced from the pulpit of Edinburgh, because they were connected with a slaveholding Church, but threatened with a mob when they attempted to speak in a prayer meeting at the old theatre!" These people who are designated as a "mob" were not, says *The Portfolio*, a company of "low base villains, such as dogged the footsteps of Paul in Grecian cities, but of praying, godly men, who protested that the prayer meeting at the old theatre should not be desecrated by the presence and speeches of two American Doctors of Divinity! Why, in the name of everything that is decent and sacred, what had Drs. Murray and Leyburn done that they should be thus treated by Scotch Presbyterians in houses consecrated to prayer? Had they turned pirates and robbers since they crossed the ocean, and therefore forfeited their standing as Christian gentlemen? No, gentle reader, they were the same men in Scotland they were at home. But because they were simply ministers in a slaveholding Church, the unbiased Scotch conscience, enlightened by the Word of God, denounced them as unworthy of Christian courtesy. The Scotch Presbyterians, with Dr. Guthrie at their head, believe that slaveholding is a crime that should find no refuge at the horns of the altar, and therefore their pulpits ring with denunciations of two Northern men because they hold connection with a Church which upholds and sanctions a crime against God and humanity!

LINCOLN A CONSTITUTIONAL SLAVE-HOUND.

WENDELL PHILLIPS ON COMPROMISE.

WENDELL PHILLIPS in reply to a letter addressed to him by Hon. JOSHUA R. GIDDINGS, in which that gentleman offers a defence, or an apology, for Abraham Lincoln's proposition to legalize slave-hunting in the District of Columbia. We copy those parts of Mr. Phillips's article which have no necessary relation to anything said by Mr. Giddings, and which seem to us valuable as magnifying principles of paramount importance and wide application.—*Ed. Stand.*]

I DO not forget the nec

respondent is right, who tells us that "the friends of Lincoln in Washington are earnest in declaring that if he should be elevated to the Presidency, his administration would be so conservative that in six months after his inauguration no man would be found objecting to it on account of the slavery issue." Mr. Lincoln, judged by his past, believes in slave-hunting. Judged by his constitutional oath, he would be perjured if he did not. The "alacrity" which volunteers to do a base act, and wins office thereby, has no right to turn into indignation when spectators bestow on it the name it has earned. Mr. Lincoln is a willing Constitutional Hound, ready to hunt slaves so long as the Union, the Party and the White race seem to need it; and he is therefore just the wood out of which Washington Presidents are carved. If any think such characters useful and necessary now-a-days, let them. But that is no reason why I should call such persons honest men, any more than I should call geese eagles, because a goose once saved Rome. I wish I could say of Mr. Lincoln, as I can of *Giddings* or *Sumner*, when I see *him* swearing to support the Constitution of the United States, "I respect him so much that I do not believe he will do what he promises."

WENDELL PHILLIPS.

National Anti-Slavery Standard.

WITHOUT CONCEALMENT—WITHOUT COMPROMISE.

NEW YORK, SATURDAY, SEPTEMBER 1, 1860.

CORRESPONDENTS will greatly oblige us by a careful observance of the following directions, viz.:

Letters enclosing matter for publication, or relating in any way to the editorial conduct of the paper, should be addressed, "EDITOR OF THE ANTI-SLAVERY STANDARD, No. 5 BEEKMAN STREET, NEW YORK."

Letters enclosing subscriptions, or relating in any way to the business of the office, should be addressed, "PUBLISHER OF THE ANTI-SLAVERY STANDARD, No. 5 BEEKMAN STREET, NEW YORK."

EARNESTNESS *vs.* PRETENCE.

THE complaints long since made, and continued to the present day, against Abolitionists generally, namely, that they are "denunciatory," "bitter," "vindictive," "vituperative," and, above all, that they exhibit "a bad spirit," are just now made, with especial emphasis, against Dr. Cheever, and made by his clerical brethren of the same denomination.

The clergy of the United States all belong to one of these four classes, in regard to their relation to slavery.

1. Those who, from various motives, favor the system, and actively seek to uphold it. This class comprises nearly all the ministers, of all denominations, at the South, and a small proportion of those at the North, represented by such men as Drs. Bladden and Southside Adams of Boston, President Lord of Dartmouth College, Dr. Nott, the author of "Slavery and the Remedy," Dr. Rice of Chicago, author of "Lectures on Slavery," Dr. Murray of Elizabeth, N. J. (just returned from travelling in Ireland), and Drs. Spring and Bethune of this city.

2. The indifferent, comprising the great majority of Northern ministers, of all denominations. They are very little concerned about slavery. They are not the keepers of their far-away cousins of the black race. They are following apostolic counsel by minding their own business, and looking after the advantage of their own household. But, being also great lovers of peace and quietness, and seeing that the agitation of the slave question by Churches or ministers is a fruitful source of strife and division, they uniformly discountenance the introduction of that topic, and, when it is forced upon them by other persons, insist strongly on the duty of "following the things that make for peace."

When a destructive fire is raging, those persons who gaze at it with serene composure, and recommend "non-intervention" to the people around them, may fairly be classed as on the side of the incendiaries. The policy of letting slavery alone is precisely that which the slaveholders want Northern people to pursue. The class of ministers above described, therefore, being practically efficient supporters of slavery—negatively, by letting it alone themselves, and positively, by opposing those who would interfere with it—have been justly classed as "pro-slavery" by the Abolitionists.

3. Those among the Northern clergy who are moved to interfere with slavery solely, or mainly, in consequence of the reproach of unfaithfulness and unchristian character, which complicity with it has brought upon the Church; and who, therefore, carry their opposition to slavery just so far as will enable them to disavow that imputation, and no further.

This class, at present very far inferior to the preceding one in numbers, is yet an increasing class; while that is, to the same extent, a diminishing one. It is represented by such men as Drs. Thompson and Bacon of *The Independent*, Rev. H. M. Dexter of *The Congregationalist*, Rev. E. N. Kirk of Boston, and the Managers of the Boston Tract Society. These men are not less averse to divisions in the Church than their brethren of the former class, to which, indeed, they all belonged ten years ago; but they see, that absolute unity is impossible; that they must and will be censured by one side or the other; that the Abolitionists have so proved the profligacy and hypocrisy of themselves and their Churches, and so shown to the world without that complicity with slavery is absolutely incompatible with Christianity, that their chance of gaining proselytes must steadily diminish, unless they can make some plausible statement tending to rebut that evidence; unless they can incorporate with their religion at least as much righteousness as the Republican party has incorporated with its politics; unless they can apply some antiseptic to the thing which they have fraudulently labelled "THE SALT OF THE EARTH," so that it may cease openly to stink, suggesting corruption and contagion to those around it. Above all, they see the necessity of going with the tide—of turning towards the rising sun—of taking some position which shall not seem base and unworthy to the fast increasing numbers who oppose slavery from considerations of *mere* humanity, *mere* philanthropy, *mere* natural justice. This third class, then, are doing just so much against slavery as to enable them to deny that they are doing nothing; and this amount they do, not to destroy slavery, but to help the Church; and even this help of the Church is rather a whitewashing than a reformation.

4. The fourth class, very far inferior in numbers to either of the others, consists of clergymen who, like Dr. Cheever, are thorough, hearty and constant opposers of slavery.

It is solely the relation to slavery expressed in this last clause which has drawn upon Dr. Cheever such intense hatred from his clerical brethren as is expressed in the editorial columns of *The Observer* and *The Independent*. The latter of these pretends also to oppose slavery: but its opposition is neither *thorough*, nor *hearty*, nor *constant;* and it is, moreover, so cautiously expressed as not to question the Christian character either of slaveholding ministers or of Northern ministers who actively favor slavery. On the contrary, *The Independent* bestows emphatic praises upon such men in their (pretended) character of Christian ministers. It has given the most hearty and cordial recommendations of Dr. Spring and Dr. South-side Adams, who, not content with advocating slavery at home, recently went to preach in Charleston, South Carolina, and to assist in the installation of a pro-slavery minister there, more conspicuously to mark their approval of it; just as the editor of *The Congregationalist* in Boston selected, to make the "prayer of consecration" for his new church edifice, and to pronounce the "benediction" over its initiatory services, a partner with Drs. Spring and Adams in that officious fraternization with slavery in South Carolina, Dr. George W. Blagden.

Thoroughness in opposition to slavery is so very important, and constitutes such a vital element in the distinction between Dr. Cheever and Dr. Thompson of *The Independent*, that we will repeat an admirable illustration of it which has already been noticed in our columns.

At a full meeting of the General Association of the State of New York, held in the Broadway Tabernacle (Dr. Thompson's church in this city), the following resolution was introduced by Dr. Cheever, without whose action, probably, the subject of slavery would not have been mentioned in that body.

"Resolved, That slaveholding is an immorality, the renunciation of which ought to be made a condition of membership in the Christian Church, and that this sin is one against which the law of God and the gospel of Christ ought to be proclaimed, in preaching, persistently, until the iniquity be overthrown."

This was objected to by Dr. Thompson, whose remonstrances caused it to be modified to the following, which was adopted.

"Resolved, That the holding of human beings as property is an immorality, the renunciation of which ought to be made a condition of membership in the Christian Church, and that this sin is one against which the law of God and the gospel of Christ ought to be proclaimed, in preaching, persistently, until the iniquity be overthrown."

The difference between these two propositions is one that would not be noticed except by eyes enlightened by experience of the treachery, trickery and hypocrisy practised by American clergymen upon this subject. An Englishman, without this experience, would not perceive what is undoubtedly the fact, that Dr. Cheever was foiled and utterly defeated in his attempt to obtain the voice of the New York Association against slaveholding. The difference between these two resolutions is simply the substitution of "the holding of human beings as property" for "slaveholding." The Englishman would say—"Are not these synonymous expressions?" If they are, why did Dr. Thompson oppose the one originally proposed? The truth is, the American Church has become so corrupted by its connection with slavery that even the progressive wing of the Northern portion of it is now base enough, and mean enough, seriously to make a stand on the difference between these two expressions. They will not vote that "slaveholding" is a sin. If Dr. Thompson had not hastened to make the objection, fifty others would have made it, and, if no substitute had been offered, Dr. Cheever's resolution would undoubtedly have been rejected, though the substitute passed "without a dissenting voice." The result is that church-members may now hold slaves (as far as any objection of the New York General Association is concerned), if they will say they do not hold them "as property."

"To this complexion have they come at last!"

The same petty, contemptible trick has been successfully played in the Methodist Church. The Northern division of the Methodist Episcopal Church contains a large number of slaveholders, who are pertinaciously determined to continue such, and yet who are not expelled from it. Their "General Rule," the fundamental law of the Methodist Church, does not forbid slaveholding. It forbids *only* "the buying and selling of men, women and children, with the intention to enslave them." It is notorious that slaves are held, worked and flogged, bought, sold and "bred," in thousands of cases, by members of the Northern Methodist Church, under this rule. But when, at the quadrennial "General Conference," held this very year at Buffalo, a minority in that Church made vigorous efforts to have "slaveholding" also forbidden, they were successfully resisted. The present circumlocutory and ineffectual "General Rule" was retained by a deliberate vote, and the result is that a Northern Methodist can get his living by slave-trading without interference on the part of the Church, if he has only impudence enough to say, when questioned, that his business is the finding of good places for poor people who are unfortunately unable to take care of themselves.

To this complexion has *the better portion* of American Methodism come! For *Southern* Methodism has stricken out of its "Discipline" every expression making unfavorable reflection on slavery.

To such an extent of unscrupulous hardihood have the American clergy gone, on this subject, that Dr. Thompson, trying to controvert Dr. Cheever in *The Independent*, has actually the assurance to produce his diluted form of Dr. Cheever's resolution (the acceptance of which was owing to its dilution) as evidence of an anti-slavery character in the New York General Association, without saying anything about the better form in which Dr. Cheever originally introduced it, *or about its rejection in that form!*

The *heartiness* and the *constancy* of Dr. Cheever's opposition to slavery, not less than its thoroughness, placing in disgraceful contrast the feebleness with which such men as Dr. Thompson occasionally touch upon it, excite their enmity and their opposition. Dr. Cheever (like the late lamented Theodore Parker) not only writes, talks, lectures and preaches against slavery directly, but he never leaves it out of sight. He makes pungent allusions to it, draws forcible illustrations from it, even when speaking, writing or preaching upon other subjects. The reason is, he is in earnest. He sees that this is *the* great, popular sin of our country; a sin bulwarked by Church and State by the Press, Commerce and Social life; a sin which fosters every other sin, represses every virtue, retards education, discourages industry, and checks every noble aspiration, besides being, in itself, the sum of all villanies, and making our country the scorn and reproach of all civilized nations. Seeing this, and heartily purposing to overthrow this giant iniquity, how can he do otherwise than speak strongly, constantly and earnestly about it? assail it in season and out of season! give line upon line, and precept upon precept, respecting it!

He vituperates, forsooth! What else should he do when speaking of the worst of vices? He shows a bitter spirit! What else *can* he do, when he sees this worst of vices upheld, by hook or by crook, directly or indirectly, by the very persons who pretend to be standing, with himself, as commissioned "watchmen and builders on the walls of Zion," but who constantly daub them with untempered mortar, and cry —"Peace, Peace"—whenever he calls—"To Arms!" While clergymen, all over the country, have been using their "revival" to turn men's minds away from the cause of the slave, expelling it from "religious" meetings and "religious" papers as a "controverted topic," there was surely need that one clergyman should remember "the least" of Christ's oppressed brethren, should speak for the dumb, should act for the chained, and should *try* to drive the buyers and sellers of human flesh forth from consecrated ground, even if he were obliged to use words as pungent as a whip of small cords!

The difference between Dr. Cheever and Dr. Thompson, in this matter of slavery, is simply this. The former is working with the earnest desire and purpose to overthrow it, and means to continue the same efforts until it *is* overthrown; the latter works just enough to be able to *say* that he is working; and his newly acquired power of saying this is used to help, not the slave, but the Church; just as the Southern legislator's speech was made, not for this, that or the other bill, which gave him an opportunity to address the House, but "for Buncombe."

LINCOLN NOT AN ABOLITIONIST.—The Philadelphia correspondent of *The Tribune* relates the following anecdote. We commend it to the particular notice of all Abolitionists who propose to vote for Lincoln, and flatter themselves that in so doing they will act consistently with their professions.

"Three gentlemen from Illinois were stopping at a principal hotel in Philadelphia last week, two of them from Springfield. At the same hotel were several Bell men from the interior of Pennsylvania. The two parties encountered each other in the bar-room after dinner, and the Bell men, learning whence the others came, scraped acquaintance with them after this fashion:

"'I understand that you are from Illinois—from Springfield.'

"'Yes, sir, two of us: the other is from Egypt.'

"'Permit me to inquire if you know Abraham Lincoln? Is he an Abolitionist?'

"'I will answer you, but I wish you to understand that we are both Democrats, and intend to vote for Douglas. We have known Abraham Lincoln for twenty years. He is not an Abolitionist, never was one, and I don't believe he ever will be. Does any one accuse him of it here? I have lived in the same town with him for years, and have but a single point of difference with him, and that is on politics.'

"'Yes, sir, the Douglas papers accuse him of being an Abolitionist, and I was anxious to have it confirmed or contradicted by one whose opportunities of knowing are so good as yours.'

"'Sir,' rejoined the other, with great vehemence, 'I will do Abraham Lincoln justice; it is a d——d lie.'"

THE INDEPENDENT.

A CHARACTERISTIC article from this paper will be found in our Pro-Slavery department this week. It betrays the deep anxiety of the editors of that sheet in two particulars, viz.:

1. To foist themselves and the Congregational clergy of this country generally upon the back of Dr. Cheever, in which position they hope to be able to clutch a share of the honors which British Abolitionists are ready to bestow upon him as a faithful champion of freedom. They are determined that he shall rise only as high as he may be able to do with this "body of death" on his shoulders! But they are in a state of nervous apprehension lest the machinery by which they hoped to climb to that anti-slavery elevation should somehow fail, or a vigorous and indignant shake of the Doctor's shoulders toss them all into the mud, to their own sad discomfiture and the great amusement of John Bull! Observe with what care they have studied the speeches of Dr. Cheever's clerical friends at Spafields Chapel, and what large hopes they build upon certain phrases therein employed, and upon the fact that other names happened to be mentioned on that occasion as well as Dr. Cheever's. Let them not be too sure, however, that their nice scheme will work. Certain men in England and Scotland may be getting new light about these days, and be unwilling to hold the stirrup for them to mount to the place to which they aspire. Wait and see.

2. The next point upon which the editors of *The Independent* are nervously anxious is, lest they should fail in their efforts to make the Orthodox Abolitionists of Great Britain believe that Dr. Cheever crossed the water to ask for money upon false pretences, and lest he should succeed, in spite of their machinations, in obtaining a substantial contribution for the Church of the Puritans. This would indeed be a bitter disappointment, for it would destroy all their hopes of starving him out of his pulpit, and render worse than nugatory all the plottings of his enemies against him. If the Doctor should return to the Church of the Puritans with a fair supply of "the sinews of war" and backed by the enlightened moral influence of British Orthodoxy, united to the power of genuine abolitionism at home, what trepidation would seize upon the troop of pretenders to anti-slavery, of which *The Independent* is the organ and representative! It is natural that, with so much at stake, it should be full of apprehension as to the effect of Dr. Cheever's labors abroad.

— *The Independent* pronounces the address of the London Emancipation Committee to Dr. Cheever "a highfalutin extravaganza," and at the same time compliments the Committee by the admission that it was "IN GENUINE ENGLISH STYLE." Are we then to understand that the clergymen who took part in the Spafields meeting, and in whose language *The Independent* tries to find comfort, adopted the genuine *American* style, and acted under advice from this side of the water? Have the conductors of *The Independent* been giving lessons in the "American double-shuffle" to their correspondents on the other side of the water, and are they now afraid that the latter, by the light shed in their path by Dr. Cheever, may perhaps see further into the game than will suit their purposes?

It is easy to see why *The Independent* was not pleased with the address of the London Committee. In the first place, it was prepared and presented by Abolitionists, and that paper is never pleased with anything that *they* do. Their heartiness and straightforwardness it always feels as a rebuke of its own insincerity and double-dealing. In the next place, the London Committee, in paying their tribute of thanks to Dr. Cheever, did not set Dr. Thompson and Dr. Bacon on his shoulders, to share with him the regard and confidence of British Abolitionists, nor present him to their constituents as "a product and representative" of the sort of anti-slavery with which *The Independent* seeks to cheat and befool its readers. In short, the London Emancipation Committee is in hearty sympathy with Dr. Cheever and his mission, while *The Independent* is at enmity with both, and means, if possible, to defeat and humiliate him. Its anxiety to prevent the Orthodox Abolitionists of Great Britain from making a contribution to aid his struggling Church can be accounted for in no other way.

ANTI-SLAVERY AMONG SPIRITUALISTS.

SOME Abolitionists of our acquaintance, on becoming Spiritualists, a few years ago, came almost or quite to [illegible] on that their new faith would soon supersede all other instrumentalities for the overthrow of slavery—that the spirits of the good departed were coming down to earth to break every chain of oppression by means as far superior to those adopted by the Anti-Slavery Societies as the railway is in advance of a western corduroy-road. Experience, however, has proved that their anticipations were not well-founded. Whatever, on the whole, may be the *tendency* of Spiritualism, it is certain that many persistent apologists for slavery, and many more who are quite indifferent to the wrongs of the slave, have embraced it, without experiencing any decided "change of heart" in this respect. Spiritualist meetings are divided in opinion on this subject, just like the conventions of the sects. We do not urge this fact as an argument *against* Spiritualism, for, in our judgment, it has no such bearing; we only say that some of the champions of the faith, or science, or whatever it may be called, have been led to form a too enthusiastic estimate of its power in a given direction, and we would fain win them back to the "good old way" of fighting slavery. We do not ask them to renounce a faith which they are firmly persuaded is true, but only to lend their aid, as of old, in the work of abolition.

At a Convention of Spiritualists, lately held in Providence, Miss EMMA HARDINGE of this city presented a scheme for the rescue and reformation of women who have fallen into prostitution. At this point ABBY KELLEY FOSTER interposed an appeal in behalf of the two millions of American women who, regarded in law and public opinion as chattels, have no power to protect their social purity. A correspondent of *The Liberator* gives the following synopsis of her remarks:

"These are the tempted, the outraged, the crushed, the broken-hearted. By law and religion they are handed over to the lusts of any priest, deacon, slave-breeder, slave-trader and slave-holder who shall wish to outrage them. Resistance to those brutal rapes is punishable with death as treason against the rights of all *white* men. These hapless victims of the white man's rape and rapine appeal to Miss Hardinge and to all Spiritualists. If Spiritualism cannot help these women, prostituted by law, and stripped of all personal rights, what is it good for? In vain do Miss Hardinge and the Spiritualists seek to save the white women of the land from prostitution and its dire results, while they studiously and purposely ignore the condition of those two millions among us who may have a skin of darker hue. They are compelled to bear children, and these, as soon as born, are registered as chattels, and in due time sold as brutes. They, and their daughters by white Christians (?) and politicians, are consigned to hopeless, helpless prostitution.

"No effort to elevate woman, whether made by the advocates of Woman's Rights, by Spiritualists, by Christians, or politicians, can be of any avail, while the condition of these two millions of prostituted women and sisters is overlooked. The purity, the virtue of the white woman and that of the black woman must rise or fall together. So long as the white man despises and tramples upon the chastity and personal rights of the black woman, he will outrage and despise the person of the white woman. The Democrats and the Republicans of the North hold these helpless two millions of women, while their Southern coadjutors in politics violate their persons."

Mrs. Foster having exhausted the ten minutes allowed her by the rules of the Convention, was, by the vote of a large majority, allowed to go on. She then proceeded to show how the Republicans, Democrats, and all voters under the Federal Government, are responsible for the prostitution and outrages practised upon these two millions of helpless women. Her remarks were listened to with profound attention, and cheered with more enthusiasm than anything else in the Convention. But what she said was very distasteful to some. One man, in particular, was so angry when he saw how the majority received her remarks, that he said "the Convention might go to h—ll for all him."

To those who would like a Spiritualist and general Reform paper that is at the same time anti-slavery, and which does not court subscribers at the South by ignoring the question, we commend *The Herald of Progress*, published in this city by ANDREW JACKSON DAVIS, a true-hearted Abolitionist.

ANTI-SLAVERY SERMON.—A very able and eloquent sermon on "Northern Responsibility for Slavery," by Rev. CHARLES G. AMES, Pastor of the Free Congregational Society in Bloomington, Ill., appears in *The Weekly Pantagraph* of August 22—a newspaper published in that place. It is one of the clearest statements of the case I have ever read. I would suggest its republication in THE STANDARD.

B.

Our European Correspondence.

LETTERS FROM HARRIET MARTINEAU..XXXVIII.

AUGUST 13, 1860.

To the Editor of The National Anti-Slavery Standard.

SIR: It seems to be the object of the parties who undertake to instruct us on American affairs to make out that there is no longer anything to learn, to attend to, to care about. The London *Times* informs us that all attempts made by fanatics to rouse an interest in the slavery subject have failed; and that such an apathy prevails in the United States, on public affairs, that no President will be chosen, outside the House of Representatives, and the quarrels between North and South may be regarded as a past folly, cured by attachment to the Union. I believe this is the sort of language used by American politicians, as well as merchants and travellers, in London, who hope to mislead *The Times*, and editors of other publications, as the best means of misleading society generally. We may safely leave it to time to show whether such a curse as your Southern polity can live on in peace and prosperity; and whether the passions that rage in the heart of your community can die away without the removal of the cause of them. But, meantime, the never-ceasing wonder is what becomes of the negroes in the memory and imagination of those who talk of everything coming right. One would think that the numbers alone of the negroes must constitute them an element in the calculation of the future. Four millions of injured and exasperated persons, whose cause is taken up by some millions more, would seem to be rather an impediment in the way of tranquillity and concord. This blindness on behalf of the doomed side is a very old story. One is weary of quotations from the classics about it; but to me it has been increasingly wonderful, from youth to age. Never has this generation witnessed so striking an instance of the ignoring of the laws of human nature and society as in the conduct of the American statesmen and citizens who, for a quarter of a century, have been protesting that slavery could not affect the existence of your republic, and who now tell us that, as it is settled that any citizen may have a slave establishment anywhere from Canada to the Gulf, the rest have no more to say, and will not even trouble themselves to elect a President. These politic newsmongers do not meet with such ready and entire belief as they suppose. We are sincerely and busily endeavoring to render ourselves independent in the article of cotton, by securing its production in countries which we can always command; and nothing that can now be said about your mutual love, and the eternity of the Union, will stop the process of cotton-raising wherever it will grow. Meantime, we shall study with deep interest the effect upon the people of the United States of that summing up of the deeds of Mr. Buchanan's administration which a new election must occasion. I see already in your newspapers a list of the slave ships which have been trading during Mr. Buchanan's term. It would be an excellent thing if you had accurate statistics, showing the condition and action of every department of the State, and every social movement related to political action, under the rule of this preserver of the Union and obtainer of Cuba. He began with announcing a perpetual "calm," as a consequence of the expected Dred Scott decision; and he sees law set aside, and violence in full sway in the South, and a growing determination in the North to make an end of the disgrace and curse which has existed only too long. It will really be a thing for a busy world to watch whether Mr. Buchanan will talk of "calm" and union when he goes out of office as when he came in. The American political talk in London, meantime, seems to foreshow that he may; that even that effrontery is not too great to be anticipated.

Surely no effrontery can exceed that of rulers, elected or assuming to be so. You will have seen the letter to "My dear Persigny," from the Emperor of the French; and you probably agree with European readers of every quality that it is a really wonderful specimen of assurance. It is the most important incident that has occurred here since my last letter; not from its obviously false character (for that is nothing new), but from its being a clear indication that the Emperor is in some difficulty. I need not spend time and room in speculating on the nature of the check he has received, but the fact itself is of the utmost importance to the peace and progress of several European countries. The letter was a desperate venture. The quitting the bombastic and sentimental style with which he addresses Frenchmen [illegible] the [illegible] semblance of apparent honesty which suits the English taste, excited the suspicions of both countries in a moment. Almost every London newspaper has suppressed the fact of a remarkable demonstration in Parliament about that letter. One of the Ministers (Mr. Sidney Herbert) made a passing observation on the possibility of some persons not believing the statements in the letter; and, before he could go on, the House burst into a general and long-continued cheering. There are probably not a dozen men of intelligence, in or out of Parliament, who regard the letter as anything but the device of a baffled intriguer, who has no more respect for other men's understandings than for their principles. At Paris, the sensation excited was much stronger than in London. The citizens felt the insult involved in the change of style, as I have said; and they perceived that the Emperor was alarmed for the English alliance which his manœuvres elsewhere have rendered necessary to him. We know the Emperor's circumstances, as well as his ways, too well to be stopped in any course of policy by his proposals that he and we shall tell one another all our affairs, and have entire reliance on each other. We desire peace, and the alliance of the French nation. Hence the commercial treaty of this year—the best bar to war that could possibly be provided. But we shall not be induced to forego the other security, which resides in good means of defence. Lord Palmerston's speech in proposing the fortifications will probably put an end to French military proposals to sack London; and if not, the fortifications themselves will not only from their own strength, but because they are an expression and accompaniment of a volunteer force which no invader would dare to encounter. The demonstration in Belgium of defiance of any invader probably assisted to produce the letter to "dear Persigny"; and so might the mortifications encountered in the meeting with the Prince of Prussia; and so might the universal stir in Europe to guard against the common disturber. However this may be, this invitation to us to put our trust in his honesty and love of peace, discloses to all Europe either that he is in difficulties or that he means mischief to us in the first place. This last is now unlikely, watchful and prepared as we are; and we therefore venture to suppose the other. The question will occur to everybody on your side the water as on ours, "Why cannot he be quiet? Nobody meddled with him or his people, who were free to choose their own ruler, and make the best of him. If he wanted peace and confidence, he had only to respect other people's rights." The answer is that he is conscious he was *not* the free choice of the French nation; and that he cannot afford to allow them leisure to reflect on their own case. It may be doubted whether the catastrophe will not occur as soon, or sooner, by a warlike policy on his part. The invariable effect on the Bourse of every hint of war looks like it; but he cannot now choose a pacific policy, and rest in it; or he thinks he cannot. Nor can his crafty nature give up its habit of intrigue. We find him at it in every country we enter, and in every question in which we are concerned.

Ah! you do not know what it is to have such a neighbor! You see something of the ugliness of such a method of rule, of threat and aggression, in recent governments at Washington; but you can never experience the sensation of having a so-called ally who sounds your harbors in the dark, and masks his military and naval preparations while issuing through an enslaved press incendiary statements and tempting incitements to war and plunder. Half-a-dozen nations now have such a neighbor, and the period will never be forgotten in European history.

Whatever you may hear about conservative reaction in this country may be referred to this state of affairs. We cannot carry on at the same time two processes so different as reforming and defending our institutions; and the pressure of the time demands the latter first. This is not altogether a matter of regret. There will be a great waste (as it is called) of money and effort; but it is worth much sacrifice to arouse and exercise such a spirit as we now witness from end to end of the empire. If we feared that we were growing soft and money-loving, we are now reassured; and our constitutional reforms will go on all the faster by and by. It would be the grossest of mistakes to suppose that we shall not resume them.

The disappointments of the Parliamentary session have been many and serious, partly from the Ministers being unprepared for the critical state of the public mind, and partly from the unprincipled eagerness of the retrograde members of both Houses to use the occasion for encroachment and hindrance. The ministry must be upheld, for the sake of the liberal cause in Europe and of peace and commerce with France; but they have been so baffled and browbeaten, in Lord Derby's House of Commons, and by his train in the Lords, that they must now hold to the liberal cause in Italy, and to the commercial treaty at home, as to their political existence.

One happy event has occurred since I wrote. We have abolished the last remnant of protection. Our trade is now free from all trammels; and we are at liberty to buy all we want to the best advantage, without let or hindrance. It will be a blessed day for you—negroes and whites—when you can say the same. Surely your countrymen will not long submit to the oppression of a protective system, which compels every farmer and workman to have inferior and dear tools to bolster up the iron-master, and every woman and child to have inferior and dear clothing for the benefit of the manufacturer. As yet, we do not reap nearly all the benefit we shall have from our free trade, because other countries are behind us in "the common sense of political economy," and impede the reception of our goods; but till we can get the whole blessing, we thankfully accept the half, and are happy to be free in buying, though hindered more or less in selling. The other half will come in time. The last remnant of protection was a penny per lb. of import duty in excess of the excise on paper (which excise the Lords have prevented our abolishing this year). This penny question was the last great fight of the session; and, as all but the paper-makers were free-traders, every effort was made to entangle the question with other considerations. Free trade conquered easily, however; and thus another step was gained in the way to a system of direct imposts, and to the relief of the many from a costly and aristocratic method of taxation. The aristocracy alone are displeased—dreading, or affecting to dread, a system which shall lay the public burdens exclusively on the wealthy. Till recently, however, the tendency has been so entirely the other way that there is much to do to equalize the pressure. We have several excise taxes still, and it will be some time before they are removed. But it really does seem surprising that in a democratic republic like yours the aristocratic principle of taxation, with all its meanness and rapacity, should be borne with, and even valued as if it were a popular right. Surely your last-proposed tariff must have opened many eyes to this.

H. M.

POLITICAL RELATIONS.—II.

To the Editor of The National Anti-Slavery Standard.

I WILL now, with your consent, Mr. Editor, pursue the train of thought with which I was occupied in the latest number of THE STANDARD. It was there maintained that the Divine authority had its source in the Divine perfections; that the character of God was the soul and substance of his sovereignty. Every manifestation of himself must be sublimely kingly. His majesty inheres in, radiates from, his wisdom, goodness and power. Now, the attributes of his character are the principles of his government. Whoever adjusts himself to their demands, whoever yields himself up to their control, gets possession in so doing of whatever they may essentially and characteristically involve. Thus he becomes true and good, wise and strong; and, just so far as he is so, asserts in the midst of his fellows a true authority. No one can deny that he ought to regard the True and the Good, as such, with reverence: that he ought to heed the counsels of Wisdom, and put himself under the protection of Power. Here he has access to the elements of sovereignty, which he ought to treat accordingly. He is here in the presence of Heaven-anointed rulers.

Such preëminently was "the Man of Nazareth." His character placed him at the head of the Human Family. His royalty grew out of his loyalty. The principles of the Divine government were wrought into his personality; they were the warp and the woof of his history: they were the soul and the substance of his Messiahship. By them he reigned; the crown upon his head, the sceptre in his hand, were thence derived. Thus he became "King of kings and Lord of lords."

Authority is everywhere *itself*—a divine unity. It is characterized by the same elements wherever it may be asserted, and on whatever scale it may be maintained. It is the self-same entity in the "heavens above" and upon "the earth beneath."

[illegible] and true rulers. They are so as loyal souls. *As such*, they are entitled to respect and confidence, to homage and obedience. To treat them *as they are*—truthfully—is to bow to the sceptre which they wield. It is to adjust ourselves to the basis on which all authority reposes. It is to do homage to truth and goodness—to wisdom and power. *It is to worship God.* It is to recognize and honor the attributes in which his majesty inheres. It is, of course, a universal obligation.

We are to search, as for "hidden treasure," for Heaven-commissioned rulers. They are within our reach. "Few and far between" they may be; but they are always found by those who are earnest and resolute in the pursuit. Their presence and influence cannot but be greatly promotive of our welfare. We may find them in circumstances but too well adapted to conceal their worth and obscure their dignity. They may be held in light estimation by a blind and headlong majority. They may be held up to suspicion or abhorrence as ill-advised, wrong-headed, or even criminal. A thousand eager voices, now from polished and now from pouting lips, may warn us to beware of such disturbing forces, to stand aloof from such subverters of good order. But we shall not permit ourselves to be stunned or led astray by the clamor of the multitude, however loud and obtrusive. We shall not put ourselves under the control of appearances. Intrinsic worth, fitly manifested, will be for us the standard, according to which we shall dispose of the claims of our fellows. They will rise or sink in our thoughts, in our sympathy and coöperation, according to the place which this standard may assign them. If, in their aims and objects, their exertions and achievements, they are in harmony with the principles of the Divine government, if they are distinguished for truth, wisdom, justice, we shall do them homage. Whether we find them at a high position or a low position, with whatever duties they may be occupied, and whatever may be the measure of their resources, we shall break through appearances and fasten on the heart of the problem before us. We shall "*render honor to whom honor may be* DUE."

Here we perceive the true significance of the principle of *democracy*. Under its guidance and control we recognize the ruler, wherever we may reach his presence. We are not to be swayed by the incidental. By the essential we shall be controlled. We may find our sovereign delving in a ditch, or sweeping a chimney, or ascending the scaffold. We shall, however, permit nothing to deter us from "bending the knee before him." Find him where or how we may—black, red, or white—rich or poor, caressed or cursed by the multitude, we shall ascribe to him, word-wise and deed-wise, the honors to which he is entitled. Herein lie the significance and beauty of the democratic principle.

Some of the practical applications of the conclusions thus commended I reserve for another paper.

BERIAH GREEN.

THE FREE SOUTH newspaper, which was suppressed by a mob soon after the Harper's Ferry affair, has been reëstablished by its indefatigable proprietor, Mr. W. S. Bailey, at Newport, Ky. To rebut the imputations cast upon him by his pro-slavery enemies, he publishes the following certificate, to which are appended the names of TWO HUNDRED AND THIRTY of his neighbors:

"TO WHOM IT MAY CONCERN.—In view of the wrongs perpetrated upon Wm. S. Bailey in the destruction of his printing-office by a mob last fall, and of the evil reports against him, we (citizens of Newport) would say, that Mr. Bailey has resided in Newport some fifteen or twenty years, and has always been regarded as a peaceable, law-abiding citizen, moral and upright in his dealings.

"And though some of us may not agree with him in his anti-slavery sentiments, yet we denounce the cowardly and desperate action of the parties who destroyed his type and presses, and likewise the repeated threats of making him leave his State and home."

Mr. Bailey shows extraordinary pluck in venturing to start his paper again in disregard of the threats of the enemies of freedom. It seems that on the very day of the republication he was arrested on a warrant charging him with publishing an incendiary paper. He was dismissed for one day on his own recognizance; and this is the latest information in the case that we have received. It remains to be seen whether the slavocracy of Kentucky will be able to put him down. They doubtless feel encouraged by Cassius M. Clay's repudiation of him as too radical to suit his political aspirations.

New Publications.

GUROWSKI ON SLAVERY.

SLAVERY IN HISTORY. By Adam Gurowski. 12mo. 260 pp. New York: A. P. Burdick.

To those who have espoused the anti-slavery cause with heart and soul, not because they believe slavery to be an economic or political evil, but from a deep detestation of it as a violation of the principles of natural right, whose opposition is a normal growth of Christian character, and who "remember those in bonds as bound with them," and would do so none the less though the national wealth were increased and their own worldly prosperity promoted by the system of oppression, this book of Count GUROWSKI's may possess no special interest. But as a vindication of the Divine Providence as manifested in history, it must be of interest and of service even to them. No matter how profound the moral convictions, their practical efficiency is reinforced by an intimate knowledge of the science which relates to their subject. The deep, instinctive reverence of the devout but untutored mind is very different from that reverence which is founded on a wide-seeing, far-reaching reason. A belief of any kind which rests on this basis is more comprehensive, and works itself out more understandingly, than one which has its root in merely the moral intuition. No matter how clear and indisputable a proposition may appear to the man of highly developed moral nature, he by no means sacrifices anything of the dignity of the principle when he seeks for a natural basis.

Gurowski aims to show that slavery is never a constructive social element, but always a destructive; that it is a corroding social disease; that it "is not coeval with, nor inherent in, human society, but is the offspring of social derangement and decay." This he does by a bold, graphic sketch of the civilization of the leading races, so far as it relates to different forms of servitude, commencing with the Egyptians, Phœnicians, Libyans, Hebrews, Persians, Hindoos and Chinese, etc., and then passing in review the Greeks, Romans, Gauls, Germans, Italians, French, Britons, Anglo-Saxons and the Slavic races. In all these varying forms of civilization, separated by thousands of years, slavery appears always the same, wearing the same ghastly features of decay, the unfailing attendant of disease or precursor of death. The hideous character of our own national disease is made to appear in bolder relief by the unfavorable comparison which it sustains with its earlier types in the primitive civilizations. But wherever it appears, it is generated by war and crime, or is the result of imperfect social arrangements, not under the sanction of law or right, but as the result of a violation of both: *e. g.* slavery had no existence in Egypt during the two first epochs, in which there was the highest form of civilization, but had its origin during the period of national decay, became an atonement for social or personal crime, was visited upon prisoners of war, or upon those delivered up as tribute by conquered nations; but always appears as an abnormal monstrosity. But even here, where slavery was the badge of crime or of misfortune, no impassable line was drawn between the free and the servile. Slaves of every kind might be redeemed and manumitted, and then became equal to other Egyptians, even marrying into the royal family. Children born from Egyptians and their slave women, whether red, yellow, black, or white, were equal in all rights, and shared the inheritance with the legitimate offspring of the same father. So, too, among all the Eastern nations, the child followed the condition of the father; while among the Romans it was a maxim in law that "whoever *ad impudicitiam turpemque violationem servos compellat*, lost his *potestas* or power over the slave." Compare with this the unhappy lot of the helpless victims of the lust of our own taskmasters, those speculators in their own flesh and blood, who sell in the shambles the sacred privileges of paternity!

We would gladly give an outline of the argument by which the sophistries of the apologists of slavery, with regard to its existence among the Hebrews, are riddled, and it is made clear that domestic slavery was recognized only as an abnormal institution, its growth circumscribed by jubilees and limitary statutes. Hereditary slavery was of rare occurrence. Slaves enjoyed human rights, and some of the privileges of the Jewish born. When a slave received any severe wound from his master, he was from thence declared free; and the Jewish law punished with death the sale of a freeman. A slave concubine could not be sold to strangers, still less her children by her master. "Thus it is that the slave-breeders of our slave regions continually invoke the Bible to justify their doings, and continually violate Scriptural regulations." The close logic by which our author shows that the curse launched against "Canaan" had no reference to the black race, but to the branch of the Shemitic race who inhabited Canaan previous to its conquest by the Jews, and the scathing rebuke which he administers to those who seek a pious exc

crusade of liberty, read this dreadful record, and derive from its multifarious facts and its philosophic deductions, fresh ardor for the sacred conflict.

A POLITICAL TEXT-BOOK for 1860: comprising a brief view of Presidential Nominations and Elections; all the National Platforms ever yet adopted; also a History of the Struggle respecting Slavery in the Territories, etc., etc. By HORACE GREELEY and J. F. CLEVELAND. Pp. 216. New York: Tribune Office.

The compilers of this book tell us that its "single end is the presentation, in a compact and convenient form, of the more important facts, votes, resolves, letters, speeches, reports and other documents, which elucidate the political contest now agitating this country." It is intended to be entirely free from partisan bias—"a record acceptable and convenient to men of all parties, and which may be consulted and trusted by all." So far as we can see, it is exactly what it professes to be; and when we have given a brief account of its contents our readers will see that it is a book which every writer and speaker on the slavery question will have frequent occasion to refer to.

1. The work opens with a history, from authentic records, of all the National Political Conventions ever held in the country, with their platforms in full, the names of the candidates for President and Vice-President at each election, a statement of the votes by which they were respectively nominated, and their letters of acceptance.

2. In the next place we have a carefully condensed history of the struggle for slavery extension or restriction from the foundation of the government until this day. This is distributed under several heads: 1. The Ordinance of 1787 (giving the votes upon its adoption and all other needful particulars); 2. The Missouri struggle in 1819-20, embracing the famous Boston Webster memorial, the resolutions of State Legislatures, and the vote in Congress on the final question, by yeas and nays; 3. The Annexation of Texas, in all the stages of its progress, including the famous address signed by John Quincy Adams and twelve other members of Congress, in 1843, summoning the people of the free States to resist the scheme; 4. The Oregon question; 5. The Compromises of 1850; 6. The Kansas-Nebraska struggle, in all its stages, with votes of Congress by yeas and nays, extracts from important speeches, messages, letters and other documents, movements of parties in Kansas, etc.

3. The next chapter is a "Review of the Nebraska Doctrine and the Dred Scott Decision," embracing speeches on these subjects by Abraham Lincoln and Stephen A. Douglas.

4. Under the head of "National Politics" we have Lincoln's Cooper Institute speech; speech of John C. Breckinridge at Frankfort, Kentucky, in December, 1859; speech of Senator Douglas at Springfield, Illinois 1857; Douglas's "Sedition Law" speech in the Senate; Seward's "Irrepressible Conflict" speech; Charles O'Conor's speech in defence of Slavery at the Union meeting in New York, 1859, and his letter to a Committee of Merchants; extracts from speeches of Herschel V. Johnson, including the passage declaring that "capital should own labor."

5. Next we have a compilation of Southern threats to dissolve the Union, followed by a statement of the Garrisonian doctrine of "No union with Slaveholders," as set forth in the resolutions adopted at Albany, February, 1859.

6. "The Power of the Supreme Court" is the subject of some half dozen pages of extracts, setting forth the opinions of the fathers.

7. Next we have Cass's Nicholson letter, Van Buren's letter (1848) on the powers of Congress over slavery in the Territories, an account of the action of Congress on the question of the Public Lands, the Jefferson Davis Senatorial Platform of 1860, political correspondence with Judge Bates, the Monroe doctrine (in Monroe's own words), the resolutions of various legislative bodies and sentiments of various individuals on the slavery question (showing what such conservatives as Edward Everett and Millard Fillmore wrote before going over to the South), Senator Hamlin's renunciation of the Democratic party, letters of acceptance of all the Presidential candidates for 1860, etc.

8. The work closes with tables showing the votes, by Counties, for President and Vice-President in all the States of the Union, in 1840, 1844, 1848, 1852, 1856.

Every person who wishes to obtain a clear and accurate view of American politics as connected with slavery and cognate questions, and especially every one who is called to write or speak on the subject, will find this book an almost indispensable *Vade Mecum*, enabling him to verify facts, incidents, extracts, etc., which he will have constant occasion to cite.

THE FOREIGN QUARTERLIES.—We have on our table the July numbers, respectively, of the *Edinburgh*, *London Quarterly*, and *Westminster* Reviews. Also, the *North British* for August. Reprinted by Leonard Scott & Co., 79 Fulton street.

The *Edinburgh* contains twelve articles on subjects of striking interest in the literary and political world, of which the principal are these: Chevalier on the probable Fall in the Value of Gold; Latest Geological Discoveries; The Patrimony of St. Peter; Mrs. Grote's Memoir of Ary Scheffer; Prince Dolgoroukow on Russia and Serf Emancipation; Correspondence of Humboldt and Varnhagen von Ense; Cardinal Mai's Edition of the Vatican Codex. The paper on "Russia and Serf Emancipation" is a more elaborate presentation of the views lately expressed in our columns by Mrs. Martineau, by which we are led to fear that the mighty work of emancipation will not be accomplished without a social and political crisis which will convulse the Russian Empire and may prove fatal to the Emperor. The revelations made by Prince Dolgoroukow respecting the social and political condition of Russia, and especially in regard to the corruptions that prevail in the administration of the government, are lamentable indeed.

The *London Quarterly* contains eight articles, as follows: The Missing Link and the London Poor; Joseph Scaliger; Workmen's Earnings and Savings; The Cape and South Africa; Ary Scheffer; Stonehenge; Darwin's Origin of Species; The Conservative Reaction. "The Missing Link and the London Poor" is a touching record of woman's self-sacrifice and devotion in a field of benevolent effort which few have the courage to enter and for which fewer still have the wisdom requisite to success. There are passages in this article that may perhaps find a place in our columns hereafter. The article on "The Cape and South Africa" embodies valuable information respecting the social, political and religious condition of the tribes which inhabit that quarter of the world; and that on "Workmen's Earnings and Savings" affords a conclusive and striking answer to the statement so often made by slaveholders and their tools, that British laborers are worse off than American slaves. The writer asserts that the condition of the laboring classes in England, viewed by the light of history, has undergone a solid and steady improvement, and that, as respects the means of comfortable living, they are better off now than at any former period.

The *Westminster* contains eleven papers, as follows: Strikes, their Tendencies and Remedies; The Mill on the Floss; Rawlison's Bampton Lectures for 1859; The Post Office Monopoly; Ary Scheffer; The Irish Education Question; Germany, its Strength and Weakness; Thoughts in Aid of Faith; Grievances of Hungarian Catholics; The French Press; Contemporary Literature. This magazine, while not inferior to either of its contemporaries in a literary point of view, differs from them in this one particular, viz., that on theological subjects it represents views which those who bear the name of "orthodox" regard as heretical, and which many of them denounce as "infidel." Whether this epithet is in this instance truthfully applied or not, we do not undertake to determine; but we have no hesitation in saying that we regard as preëminently anti-Christian the demand so often made by the orthodox pro-slavery journals of this country that a magazine which searches their creeds shall be decried, and, if possible, suppressed by popular clamor. We believe in free discussion, and have little respect for the position of men who shrink from the light and are intolerant of opinions differing from their own. If those who bear the reputation of "heretics" were to make a similar attempt to taboo the *Edinburgh* or the *North British* on account of their religious sentiments, we should not hesitate to denounce such narrowness and bigotry; and we cannot see that we are any more bound to tolerate intolerance in one party than another.

The *North British* contains the following papers: Recent Discoveries in Astronomy; Dr. Brown's Life and Works; Scottish Nationality—Social and Intellectual; Colonial Constitutions and Defences; Recent Poetry (review of Roscoe, Garnett, Owen Meredith, Cecil Home and Thomas Ashe); M. Thiers's History of the Consulate and the Empire; Imaginative Literature (review of the Author of *Adam Bede* and Hawthorne); La Verité sur La Russie (review of Prince Dolgouroukow); Recent Rationalism in the Church of England (review of "Essays and Reviews"): Recent Theories in Meteorology; Recent Publications. The Scotch tone of the *North British* on theological subjects commends it to many readers, while on literary and scientific grounds it maintains an equal rank with its contemporaries. We must confess our surprise at the remarks on emancipation and its fruits in the article on "Colonial Constitutions and Defences." The generalizations of the writer certainly differ very widely from those of the latest and most competent witnesses. We doubt his impartiality.

—We should add that the present number of each of these Reviews is the first of a new volume, and that this, therefore, is a favorable time to subscribe. Price of one Review, $3 a year. Price of the four Reviews, $8. Price of the four Reviews, with *Blackwood* (monthly), $10.

LITTELL'S LIVING AGE, No. 848, contains an article from the *London Quarterly*, on "Darwin's Origin of Species." Thackeray's Lecture on George II., and a variety of other matter, including several fine poems, and a paper on the "Destiny of the Colored Race" by Rev. R. J. Breckinridge, D. D., in which that distinguished slaveholder finds in the history of Liberia "an overwhelming argument in favor of the removal of the whole *free* black race from the United States." What "destiny" he regards as desirable for the *slaves* we are not told; though it would be not unreasonable to expect that in a paper ostensibly devoted to the welfare of "the colored race," their case would be first considered. Perhaps Dr. Breckinridge holds the opinion, often avowed by Henry Clay and other champions of slavery at the South, that the removal of the *free* blacks will make the slaves more secure in the enjoyment of their peculiarly happy "destiny." He says the proposed removal "is within the compass of *our means* and *our authority*." This probably means that the free colored people, whose repugnance, as a body, to the "destiny" so kindly provided for them by the slaveholders and their apologists is well known, are to be made happy against their will.

The editor of *The Living Age* is evidently enamored of Liberia as the earthly paradise of colored people, and hence he is careful to keep his readers informed of the progress made by the people of that colony in whatever pertains to civilization and Christianity. This is well, certainly; but if he will examine the history of the colored people in the Northern States for the last thirty years, he will find evidences of improvement—moral, intellectual and physical—far greater than any that Liberia can present. But it is distance alone, in the eye of a colonizationist, that lends enchantment to the moral elevation of a negro! *The Living Age* is an exceedingly valuable periodical, but we really wish it were not so "old-fogyish" on *living* questions.

THE ATLANTIC MONTHLY for September (the best that has appeared for some time) opens with a paper, full of interesting information "About Trees," attributed to Alfred B. Street, author of "Woods and Waters." The story of "Victor and Jaqueline" is concluded. Fanny Kemble contributes "Some Notes on Shakspeare," in which she applies to some of the emendations discovered by Collier, "the test of common sense," with a view to determine their intrinsic value. "The Great Arm Chair" is a sketch as pleasant as it is brief. "Something about History" evinces no little discrimination of thought upon an important subject. "My Neighbor, the Prophet," is a caricature of Spiritualism. "A Day with the Dead" is a queer collection of anecdotes about graveyards, funerals, etc., interspersed with theological disquisition, the flavor of which reminds us of the "Autocrat." "Culture" is the title of a paper marked by the peculiar raciness and keen insight of Emerson, and from which you may pick, as you would plums from a pudding, a score of aphorisms as good as these: "One of the benefits of a college education is, to show the boy its little avail." "Rough water can teach lessons worth knowing." "Don't be so tender at making an enemy now and then." "The measure of a master is his success in bringing all men round to his opinion twenty years later." "Heaven sometimes hedges a rare character about with ungainliness and odium, as the burr that protects the fruit." "What forests of laurel we bring, and the tears of mankind, to those who stood firm against the opinion of their contemporaries!" The next article, "Three-mile Cross," is a charming sketch of Mary Russell Mitford, by one who admired and loved her. Two fresh chapters of "The Professor's Story" bring us at last to "Reviews and Literary Notices." The best poems in this number are those we have copied on the fourth page—"The Children's Hour," by Longfellow, and "The Pilot's Story," in which we have the history of an almost white slave woman, who, having been sold by her master at the gaming-table, leaped from a steamer and drowned herself.

THE CHRISTIAN EXAMINER for July (which we inadvertently failed to notice at an earlier day) contains the following articles: Marsh on the English Language; Analogues of Satan; Temporal Power of the Popes; The Broad Church; Woman's Right to Labor (a review of Mrs. Dall's work); John Calvin; Intercourse with Japan; Review of Current Literature. Boston: Walker, Wise & Co.

A CASE FOR SYMPATHY AND ASSISTANCE.—Mr. Smilie Calhoun, of Sussex Co., Del., a member of the Methodist Episcopal Church (as is attested by official members), was arrested on charge of assisting the flight of fugitive slaves. The "owner" of the slaves recaptured them, yet compelled Mr. Calhoun to convey to him his homestead, including house and land, to purchase his release, and enable him to escape from the State. He fled, leaving his wife and children behind. And they will, in a few months, be compelled to leave their home, and will be turned out of doors. We have seen the testimonials to the facts, which he has procured by mail from several of his old neighbors, including members and officers of the M. E. Church, and two gentlemen who sign as Notaries Public. There can be no doubt of the correctness of the statements.

Mr. Calhoun had, by the industry and economy of himself and family, acquired a comfortable home, and is now left homeless. He needs the aid of the benevolent to furnish the means of removing his family to a free State, procuring household furniture, farming utensils, a cow, and a team, so that he may cultivate a small hired farm. We have become personally acquainted with Mr. Calhoun, while he has been for some time in this city, waiting to receive the necessary testimonials, and have become greatly interested in him. He seems to be an honest, sensible, pious man, guilty only of having obeyed the Savior's golden rule.

Moneys for Mr. Calhoun will be received at the office of *The Principia*, 339 Pearl street, New York, by MELANCTHON B. WILLIAMS or WILLIAM GOODELL.

THE RADICAL ABOLITIONISTS held a Convention at Syracuse on Wednesday, and nominated Gerrit Smith for President, Samuel McFarland of Pa. for Vice-President, William Goodell for Governor of New York, Sidney A. Beers for Lieutenant-Governor, Zenas Brocket of Herkimer for Canal Commissioner, Elias Clisbee of Montgomery for State Prison Inspector, and Frederick Douglass and Charles A. Hammond for Electors at large. Rev. T. B. McCormick of Ohio presided in the Convention. Gerrit Smith sent $50 to aid in defraying expenses. Delegates are said to have been present from Pennsylvania, New Jersey, Michigan, Illinois, Ohio, Kentucky, Massachusetts and New York.

JOHN A. ANDREW, of Boston, was nominated on Wednesday, by the Republicans of Massachusetts, as their candidate for Governor, to succeed N. P. Banks, who is to leave the State at the close of his present term. Mr. Andrew is a young man, a lawyer, of fine talents and high moral character, and as good a hater of slavery and the Fugitive Slave law as any man in his party; as nigh an Abolitionist, in short, as it is possible for any man to be and yet support the U. S. Constitution. His nomination, in the face of his well-known antecedents, is a triumph of the really anti-slavery Republicans over the wire-pullers represented by Banks.

EAGLESWOOD SCHOOL.—We have received from THEODORE D. WELD, of Perth Amboy, N. J., a circular describing the peculiar features and advantages of the school which, under his management, has attained so wide a celebrity. The school opens for the next term on the first of October. We believe there is no institution of the kind in this country, in which a boy or girl would be likely to have better facilities for physical, intellectual and moral training than those which are furnished by Mr. Weld.

THE TWENTY-SEVENTH NATIONAL ANTI-SLAVERY ANNIVERSARY. JANUARY, 1861.

WHEN the claim for Universal Liberty was first made in our country, the best part of a lifetime ago, the work lay wholly in futurity. The idea and the principles of Human Rights were to be replanted, the justice and necessity of their cause as against slavery to be proved, the prevailing apathy to be broken, the public mind to be awakened and enkindled, the insufficiency of a Church and State controlled by slavery to compass freedom to be demonstrated, the retrogression of the land towards barbarism under their sway to be made manifest, and freedom of speech, of the press, and of a new specific association to be claimed and exercised as the only sufficient instrumentalities of progress.

This is the initiatory work that has been done, and by it, abundant opportunities of direct action have been rendered practicable. The WORK ITSELF, in a thousand shapes, now lies before us, whose privilege it has been to make ready for it. The despotism is driven into open day. To meet it, requires devotion, industry, and the sacred fire of a true enthusiasm. It requires energy, cooperation and the discipline of self-control. It requires generous contributions of money. We trust that all these indispensable requisites are now, as ever, ready.

We earnestly and cordially entreat all who love our native land in sincerity, whether Europeans or Americans, to unite with us more numerously and more generously than ever to meet the demands of a period of crises unparalleled in the history of our country—new, indeed, in the history of the world. For when before has it ever happened that Freedom has been sought from among a dominant people for a down-trodden one, on so grand a scale as this? We ask aid of Europeans, while we bid them observe that their freedom makes progress only in exact proportion as our slavery is brought into discredit. We ask aid of Americans; for where is the American to whom this cause of ours is not the supreme interest of the present hour as affording the only hope of Futurity? The work before us is ever that primary one contemplated by no other existing body, political or religious: the work that Church and Government are always tempted by the necessities of their position as such to neglect, adjourn, suppress. And the stronger the desire of their members to promote the cause, the stronger the temptation, being so placed, to temporise and to compromise.

To all these we confidently appeal for aid in the work they can neither do, nor do without.

We cordially invite all who love Liberty the world over, to meet us at the Music Hall, Boston, in the month of January next, in person or by letter, uniting their sympathies and contributions with ours in the great work of the time—the peaceful extinction of American slavery.

MARIA WESTON CHAPMAN,	LYDIA D. PARKER,
MARY MAY,	ELIZA F. EDDY,
LOUISA LORING,	SARAH P. REMOND,
L. MARIA CHILD,	ABBY FRANCIS,
HENRIETTA SARGENT,	SARAH RUSSELL MAY,
ANNE WARREN WESTON,	ABBY KELLEY FOSTER,
MARY GRAY CHAPMAN,	SARAH H. SOUTHWICK,
HELEN ELIZA GARRISON,	EVELINA A. S. SMITH,
SARAH SHAW RUSSELL,	ANN REBECCA BRAMHALL,
FRANCES MARY ROBBINS,	AUGUSTA G. KING,
CAROLINE WESTON,	ELIZABETH VON ARNIM,
MARY WILLEY,	ANNA SHAW GREENE,
SARAH BLAKE SHAW,	ELIZA APTHORP,
SUSAN C. CABOT,	MARY ELIZABETH SARGENT,
SARAH P. ATKINSON,	MATTIE GRIFFITH,
ELIZA ANDREW,	ANNE LANGDON ALGER,

MARY E. STEARNS.

PERSONAL.

Madam Mario, whose visit to this country more than a year ago will be remembered by many of our readers, is fulfilling to the wounded of Garibaldi's army at Palermo the same beautiful mission which Florence Nightingale fulfilled in the Crimea.

The American Institute of Instruction, at its recent meeting in Boston, paid an earnest tribute to the memory of the late Rev. Cyrus Pierce, the first teacher of the first normal school established by law in this country. The tribute took the form of resolutions, which were supported by Governor Banks in an eloquent address. "Father Pierce," as he was called, was an earnest Abolitionist.

Professor Daniels, whose arrest for aiding in the rescue of Sherman M. Booth from the United States Bastile at Milwaukee we mentioned last week, has been released on giving bail, in the sum of $2,000, for his appearance before the United States District Court. He will probably be convicted, and then the power of the State Supreme Court will be invoked for his liberation on *habeas corpus*. There is no room for doubt, we suppose, that the Court, as now constituted, will support the sovereignty of the State. The sooner the conflict comes, the better.

Four hundred and eighty clergymen, of different denominations, have invited John B. Gough to a public reception in Faneuil Hall. If the temperance cause and its champion were unpopular and in need of sympathy, would these clergymen be so ready to support the one and honor the other? See how many clergymen come forward to give Dr. Cheever a public reception on *his* return from England!

The Independent Democrat (Concord, N. H.) says:

"Miss M. F. Foley, of Boston, has recently executed an admirable bust of the late Rev. Theodore Parker. It is a most accurate delineation of the outlines of his head, and the expression of the face is very marked. Those who knew Mr. Parker cannot fail to be pleased with this bust for its faithfulness to the casket that contained such an immense working brain. And those who did not know Mr. Parker personally, can nowhere find a more reliable representation of him. By this work Miss Foley has shown that she possesses a skill and genius in the difficult art of sculpturing that may lead her to a high rank among the artists of our country. A bust may be seen for a few days at E. C. Eastman's book store, where orders will be received and promptly attended to."

To which *The Liberator* adds:

"We give our hearty commendation to the life-like accuracy and artistic excellence of Miss Foley's miniature bust of Mr. Parker, which, doubtless, will find many purchasers. Its expression is a happy combination of the philosophic and saint-like, and its 'dome of thought and palace of the soul' faithfully and beautifully constructed. We trust Miss Foley will be employed to make another bust, LIFE-SIZE, and in enduring marble. Her genius and enthusiasm deserve such a compliment."

Dr. Cheever and party left England for Switzerland on the 10th ult. We have seen a private letter from him, dated at Brussels, in which he speaks in the most encouraging terms of the state of feeling in England in regard to his mission. Lord Brougham invited him to an interview at his rooms in the Parliament House. A private letter from London informs us that before he left that city he met a select private company of ministers and laymen for friendly conference, to whom he gave a circumstantial narrative of the events which, during the last five years, have grown out of his persistent denunciations of slavery. There were those present who had been industriously plied with documents calculated and designed to prejudice their minds against him, and these persons closely questioned Dr. Cheever in relation to all the statements which have been promulgated to his injury. His answers, we are assured, had the effect of removing every unfavorable impression. The conference was eminently satisfactory to all parties, and its fruits will shortly be seen. Our correspondent says: "The Doctor's way is now open; there is a wide field for his talent as a preacher of the truth in the midst of the Churches here, and a fair prospect of the realization of some effective pecuniary aid." The Doctor will be back from Switzerland shortly, when our readers will be kept posted in regard to his movements.

The following letter sufficiently explains itself:

PEEKSKILL, August 21, 1860.

To the President and Board of Trustees of Amherst College:

Gentlemen: I have been duly notified that at the last meeting of the Board of Trustees the title of *Doctor of Divinity* was conferred upon me.

It would certainly give me pleasure should *any* respectable institution bear such a testimony of good will. But that Amherst College, my own mother, should so kindly remember a son, is a peculiar gratification.

But all the use of such a title ends with the public expression of a wish to confer it. For the rest, it would be but an incumbrance, and furnish an address by no means agreeable to my taste. I greatly prefer the simplicity of that name which my mother uttered over me in the holy hour of infant consecration and baptism. May I be permitted, without seeming to undervalue your kindness, or disesteeming the honor meant, to return it to your hands: that I may to the end of my life be, as thus far I have been, simply

HENRY WARD BEECHER.

We have a suspicion that the title so gracefully declined was conferred upon Mr. Beecher in recognition of certain conservative tendencies which his later course has been generally supposed to indicate, and as an especial "reward of merit" for services rendered to the American Board of Foreign Missions in shielding it, in certain quarters, from the consequences of its pro-slavery course—services which could have been rendered only by one who had large influence over anti-slavery men. No one who understands the intimate relations between Amherst College and the Orthodox Churches of Massachusetts, and has observed the policy of the ecclesiastical wire-pullers who rule in their affairs, will fail to see that there is good reason for the inference we have drawn. It is quite natural that the President of that institution, who preached in support of the Fugitive Slave law in 1850, and others of his class, should be prompt to recognize the first symptoms of popular conservatism in such a man as Mr. Beecher.

GOOD!—Not long since, a man named Van Buskirk was arrested and held to bail upon a charge of aiding in the rescue of the slave Nalle, at Troy. The case was submitted to the grand jury at the recent term of the U. S. District Court at Auburn. The government brought twenty witnesses to prove the offence, but the jury *unanimously* refused to find a bill.

TRIAL POSTPONED.—The trial of Frank Bostick and Sylvester Gordon, two of the four men arraigned upon the charge of kidnapping John Brown, a negro employed on the farm of J. Williams Thorn in Lancaster Co., Pa., was postponed from the August to the November term of the Court.

SUMNER'S SPEECH.—Weed, Parsons & Co., of *The Evening Journal*, Albany, N. Y., have published CHARLES SUMNER'S speech on "The Barbarism of Slavery" in a handsome pamphlet at the low price of $1.25 a hundred, or $10 a thousand. Let individuals order a supply for gratuitous circulation. Don't wait for, or depend on, Committees to do the work. B.A

UNFORTUNATE ACCIDENT.

The publication of THE STANDARD this week is delayed by a most unfortunate accident. This page, after being once made ready for the press, was *pied*, and had to be composed anew, consuming the time of one whole day, to the great inconvenience of the printers as well as the serious disappointment of the editor and his readers.

Summary.

EMANCIPATION.—Dr. Thomas Butts, of Southampton, Va., who died recently, has directed in his will that all his servants, one hundred and five in number, shall be freed, and appointed L. R. Edwards his executor.

CENSUS RETURNS IN VIRGINIA.—The Norfolk *Herald* says that the census is showing a great falling off in the slave population of Western Virginia. They are being rapidly sold and removed South. The returns of the census in Wood County show a heavy falling off in the slave population, and we now have the census of Cabell County, which shows only 216 slaves and 10 free negroes, against 389 slaves and 8 free negroes in 1850.

ANOTHER SLAVE BURNED.—The Augusta (Ga.) *Dispatch*, of Aug. 11th, has the following paragraph:

"We learn this morning that a negro boy, who had killed a white man, was burned at the stake at the above-named place. Twelve persons took him from the Sheriff's custody, giving bonds for his redelivery, after which they tried, sentenced and executed the murderer, returning his ashes to the officer."

FEAR OF A SERVILE INSURRECTION.—The Rome (Ga.) *Courier* gives an account of the arrest of three negroes and the whipping of one, a bad character, who had been endeavoring to incite an insurrection among the slaves. The paper says: "There is no evidence that white men are implicated, though such is doubtless the case, as there are several suspicious individuals prowling about in the county. The people cannot be too vigilant in watching such fellows. They might find proof to justify them in making an example of one or more of them that would be a wholesome lesson to the rest."

FREE COLORED PERSONS IN MARYLAND.—The Baltimore *Sun* says: At the coming Presidential election the people of Somerset, St. Mary's, Calvert, Howard, Kent, Worcester, Talbot, Queen Anne's, Prince George's, Charles, and Baltimore Counties, will be called upon to vote on the adoption or rejection of a law passed by the recent Legislature of Maryland, requiring all free colored persons to hire themselves, etc., and appointing three commissioners to take charge of them. If the law be adopted, the commissioners are to enter upon their duties on the first of December.

LIGHT FROM THE SOUTH!—The last number of De Bow's (Southern) *Review* contains an article from the pen of Rev. Dr. Cartwright, of New Orleans, in which the writer announces a strange discovery in Scripture readings. He finds that the 24th verse of the first chapter of Genesis has been mistranslated, and should read, "The Lord said, Let the earth bring forth intelligent creatures with immortal souls after their kind, cattle," etc. Taking this as a basis, the Doctor, in a way satisfactory to himself, finds that this race existed before Adam, that they were negroes, that the tempter himself was a negro in Eden, and not by any means a serpent, but only called so on account of the low cunning peculiar to the race. Thus, he argues, the negro being the child of the earth is a lower order of being than the paler faced of the human family.

ANTI-SLAVERY VIGILANCE COMMITTEE IN BOSTON.—A correspondent of *The Evening Post*, writing from Boston, says:

"Our city has had so many slurs put upon it of late, in regard to the slave trade, that our eastern pluck is aroused, and we have adopted a method of watching those who are suspected of an interest in the traffic. We have formed a vigilance committee of men "good and true," who do not like the black men well enough to embark capital in sending for them to come to our shores—against their own inclinations. Should these persons be fortunate enough to discover and trace the slaveship owners, they will find their case well attended to, without reference to the courts, which have so often been polluted with like cases. This vigilance committee have determined to put a stop to the trade from eastern ports, and have also informed parties in New London, New Bedford, Fall River, Warren, and in other towns where suspicions have been entertained. They are promised support in all these places."

INFERIOR RACES.—In his speech at Ottawa, Illinois, August 21, 1858, Mr. Douglas said:

"I believe this Government was made by white men, for the benefit of white men and their posterity forever; and I am in favor of confining citizenship to white men—men of European birth and descent, instead of conferring it upon Negroes, Indians, and other inferior races."

As a commentary upon this statement of Judge Douglas, we may observe that George Copway, a civilized Indian, attended the Douglas State Convention last week, and made a speech in favor of the great reviler of his race. Mr. Copway had the reputed author and vindicator of Popular Sovereignty on the hip, however, when he asserted that the Iroquois Indians (one of Mr. Douglas's "inferior races") were the real authors of the "great principle" to which the Judge is devoted, and in favor of which he is occasionally "betrayed" to speak.—*Commercial Advertiser.*

THE PETERSBURGH (VA.) FREE NEGRO SALE.—The Petersburgh *Express* says: "The decisive measures of the officers of the tax regime brought all free negrodom up standing. Out of the entire number who were to be sold for their taxes, only one hundred and forty-nine were disposed of; three hundred and fifty came forward and paid their taxes, and the rest found no purchasers. The sales varied from ten to twenty-five cents per diem, the purchaser to own the negro until his wages, at such rates, should pay his delinquent taxes, and thus free him from bondage. There were many who came to pay up at the eleventh hour, who were sold to themselves at as high as one dollar a day."

[How does the Petersburgh *Express* reconcile the unwillingness of free negroes in Virginia to be sold into slavery with the uniform declaration of slaveholders that the slaves are happy and contented? Suppose the slaves in Petersburgh and vicinity had been afforded an opportunity to be free on terms as easy as those by which free negroes might have acquired the delights and advantages of slavery, would not *slave*-negrodom have been "brought up standing," in a way that would have given the lie to such declarations?—*Ed.*]

LOSS OF A VALUABLE CHATTEL.—A correspondent of the New York *Herald*, writing from Newport, Rhode Island, says:—Some of the Underground Railroad gentlemen have been dodging round these diggings of late, hunting up what they might devour like the old gentleman in black, and, like their ancient friend, they have picked up a nice morsel. A very wealthy Southern lady, named Mrs. Stowers, from New Orleans, arrived in this city a few weeks ago, bringing with her a comely slave woman in whom she had the highest confidence, as the woman had been in her service for ten years, and was valued at over $2,000. By some legerdemain of the Abolitionists, notwithstanding the difficulty of such a job in Rhode Island, the slave has been run off, with all the money of her mistress, with which she had been confidently entrusted, and no tidings whatever have been heard of her for two days. It is thought that sundry "white chokers" are at the bottom of the game, and it is thought that some rich facts will soon transpire.

RUNAWAY NEGROES.—On the morning of the 3d inst., four runaway negroes, coming down the Missouri river in a skiff, were intercepted about three miles above this city by persons who were on the watch for them, and two of them were captured. The negroes, finding that they could not escape, and following the instructions of the two white men who were aiding them in their flight, fired on the intercepting party. When the boats came together, three of the negroes jumped overboard, and two were drowned. Their white pilots were in another skiff, and kept about a mile ahead, and made good their escape before the captured negroes made known the part they were playing in the affair. Three of the negroes belonged to Mr. Jno. Walker, of Howard County, but we did not learn the name of the owner of the other. We notice in the Missouri *Republican* of yesterday, the report of an inquest held on the body of a negro found in the river, and from the description given of clothing and arms found on him, suppose it was one of the two drowned.—*St. Charles (Mo.) Reveille*, 10th.

IMPORTATION OF STINGLESS BEES FROM CENTRAL AMERICA.—Mr. A. O. Moore, of this city, who went to Central America last year on account of his health, has just returned from Guatemala, and has brought with him two swarms of the stingless bees common in that country, which he has given in charge of Mr. Parsons, of Flushing, who will propagate them for the Agricultural Department of the Patent Office, which will in due time distribute them, if it is found that they can be kept in any part of the United States.

These bees are of two varieties, one large and one small, and both quite different in all their habits from the honey bees common with us. For one thing, there appear to be but two classes—workers and queens. The largest class are about the size of our common bees, the queen being much larger, and while laying eggs appears very clumsy, and unable to fly. The honey is deposited in egg-shaped capsules, more than half the size of hens' eggs, fastened to a plate of wax only upon one side, and sometimes arranged quite horizontal in layers one above another. The honey is considered particularly delicious, but is not stored in as great quantities as with our bees. As these are stingless, they are often kept upon the same familiar terms as Paddy's pig, about the house. The hive most commonly consists of a hollow log, and that is hung up in the hut that shelters the family, or at the door, under the projecting thatch of the roof. It is to be hoped that the experiment of their introduction will prove successful.—*Tribune.*

PICTURE OF A SOUTHERN TOWN.—Bennett's *Herald* has a letter from "Our Georgia Correspondent," descriptive of the home and character of the Hon. Alex. H. Stephens. We copy so much of it as relates to the home, as follows:

"Crawfordville is a little town about sixty miles west of Augusta, on the Georgia Railroad. It undoubtedly surpasses every county town in Georgia, or elsewhere, in being an old, weather-beaten, unpainted, miserable hamlet, of little wealth and small population. It is the county site of Talliaferro—pronounced Toliver County. The Court House would, in some regions, be deemed rather unfit for a horse-stable. It is very small, dingy and damp. The doors and windows are so old and shabby that the rain dashes in. All around the whetched old Court House are the signs of decay and unthrift. Worn out old fields, decaying dwellings, and lazy white men are to be seen everywhere. There is one institution that flourishes—the grog shops are numerous, well-patronized, and increasing. In fact, about the only building of a pretentious appearance is that of a thriving and enterprising dram-seller. If the scores of idlers who lounge and loiter would set to work, all could soon be changed. The old fields would be cultivated, the old houses renewed, painted, and furnished. But then it is not for white men to do such work, and the negroes are off on the plantation picking cotton."

Had the above appeared first in an anti-slavery paper—true as it doubtless is to the letter—it would have been trumpeted all over the country as evidence of abolition hatred of the South and her institutions.

ANOTHER SOUTHERN OUTRAGE—THREE MAINE MECHANICS DRIVEN OUT OF TEXAS.—If more evidence were wanting to prove the essential barbarism of slavery, three of our Belfast mechanics who have just arrived at the North from Texas, having barely escaped with their lives, can give the testimony. One of them has just arrived here, and the others are on their way. They were at work at Chapel Hill, Texas, at house carpenter work, pursuing their business peaceably and quietly, avoiding all possible occasions for giving offence either by word or deed to the slaveholders. While at work one day a few weeks since, shingling a building, they were interrupted by several armed ruffians, who told them they were wanted up town. They dropped their tools and obeyed, and were taken to a grog-shop where a large number were assembled. Here they were kept from nine o'clock in the morning till four in the afternoon. A meeting had been held in the meantime and a committee chosen, who told them they must leave the State forthwith. They demanded to know the charges against them, protesting that they had never interfered with slavery or slaves. But they were told they were Northerners, and their presence would not be tolerated in the State. They then pleaded for time to settle up their business, alleging that one of their employers was absent, and no settlement could be had till his return. The committee allowed them just four days to pack up and get off, notifying them that they would be mobbed if they were found in the State after that time had expired. They waited four days, and their employer did not return. He was in debt to them $800, and but one of them had a single dollar in the world to get home with. On the night of the fourth day, while they were in bed, a mob surrounded the house. They got up and went out, and were taken into custody amidst threats and execrations. Fortunately, a gentleman living near, for whom they had previously done a small job of work, hearing the tumult, came down, and after much persuasion succeeded in procuring their release. He advised them to leave immediately that night, which they did, leaving their wages and all their effects behind. One of them had a small sum of money, and with this they succeeded in getting out of the State.—*Belfast (Me.) Age.*

KIDNAPPING IN KANSAS.—The infamous business of kidnapping free men and women for the purpose of selling them into slavery, seems to be prosecuted with a high hand about these times. We can scarcely take up a Territorial newspaper without finding an account of one of these nefarious attempts. For cold-blooded atrocity and diabolical cruelty, the cases narrated upon our first page by a reliable correspondent from Wyandot, stand preeminent. We had known before that there was an organized gang of these wretches, who live by robbery, kidnapping, and murder, but we were hardly prepared to find United States officers aiding and abetting in this devilish business. But it seems that a creature by the name of Forsyth, an ex-sheriff of Wyandot County, and at present a Deputy United States Marshal (one of Colby's appointees), was one of the principals in the fiendish outrage perpetrated upon poor Jones. He is evidently one of the leaders of the gang. Attorney-General Davis also figures most suspiciously in this disgraceful affair. With a willing pliancy, he appears as the counsel for the villains, Cox and Forsyth. Not content with this, he turns prosecutor against poor Jones, charging him with passing counterfeit money, and then introduces Jim Lester, Cornelius Sager, and Lorin M. Cox—the very wretches who had kidnapped Jones—to prove the trumped-up charge. Fortunately, villainy overstepped itself, and the miserable hounds, on cross-examination, brought out the fact that they had robbed Jones of this very money which they now swore—without doubt, falsely—was counterfeit! Is not this a pretty business for a man of Davis's position and pretensions to be engaged in?—making himself the pimp of a gang of inhuman villains, who prowl about to kidnap the defenceless victims of tyranny and proscription! We know the terribly debasing effects of treachery to the principles of truth and freedom among which a man has been reared—the demoralization consequent upon a defence of injustice and wrong, and the utter corruption induced by violating one's real convictions of right, but we must confess, we never expected to behold A. C. Davis fallen quite so low as this!

This kidnapping business must stop. The freemen of Kansas owe it to themselves to stop it. It would be a lasting and burning disgrace should they allow the soil of Kansas to be made a common hunting-ground for these human hounds, who go snuffing and prowling about, seeking for some poor victim upon whom to fasten their insatiable jaws. If there is any crime which stands out in unrelieved devilishness, which deserves universal outlawry and prompt punishment by death, it is this infernal business of kidnapping men and women to sell them into a terrible and life-long bondage.—*Lawrence (Kansas) Republican, August 16.*

GOD'S LAW OF MARRIAGE.—There are two families in Butler township, Ohio—says the Cincinnati *Gazette*—which are living evidences of the truth, that the violation of natural law brings its own punishment. One of these may be mentioned as the result of the marriage of an uncle and niece. It affords the most disgusting and terrible example of a person occupying to his own child the relations of father and uncle—the sister, at the same time, supplying the maternal relation. Upon this violation, in each instance, of the law of God and of man, the vengeance of High Heaven has been visited upon the descendants. There are seven children living—four boys and three girls—every one of whom was born blind, with imperfect limbs and scrofulous bodies. Connected with this family, by marriage, is another residing in the same neighborhood, and consisting of a man, wife and three daughters, and one boy. Not one of the children is perfectly developed, and they are all scrofulous.

Special Notices.

H. FORD DOUGLASS will speak at

Ghent	Monday evening,

Miscellaneous Department.

KING VICTOR EMANUEL ENTERING FLORENCE, APRIL, 1860.

I.

KING of us all, we cried to thee, cried to thee,
Trampled to earth by the beasts impure,
Dragged by the chariots which shame as they roll.
The dust of our torment far and wide to thee
Went up, dark'ning thy royal soul.
Was it *not* so, Cavour,
That the King was sad for the people in thrall,
This King of us all?

II.

King, we cried to thee!—Strong in replying,
Thy word and sword sprang rapid and sure,
Cleaving our way to a nation's place.
Oh, first soldier of Italy, crying
Now grateful, exultant, we look in thy face.
Is it *not* so, Cavour,
That, freedom's first soldier, the freed should call
First King of them all?

III.

This is our beautiful Italy's birthday:
Generous souls, whether many or fewer,
Bring her the gift, and wish her the good;
And Heaven presents on this sunny earth-day
The noble king to the land renewed.
Is it *not* so, Cavour?
Roar, cannon-mouths!—proclaim, install
The King of us all!

IV.

Grave he rides through the Florence gateway,
Clenching his face into calm, to immure
His struggling heart till it half disappears.
If he relaxed for a moment, straightway
He would break out into passionate tears.
(Is it *not* so, Cavour?)
While rings the cry without interval,
"Live, King of us all!"

V.

Cry, free peoples!—honor the nation
Re-crowning the true man—and none is true!
Pisa is here, and Livorno is here,
And thousands of faces, in wild exultation,
Burn over the windows to feel him near—
(Is it *not* so, Cavour?)
Burn over from terrace, roof, window and wall,
On this King of us all.

VI.

Grave! A good man's ever the graver
For bearing a nation's trust secure:
And *he*, he thinks of the Heart, beside,
Which broke for Italy, failing to save her,
And pining away by Oporto's tide.
Is it *not* so, Cavour,
That he thinks of his vow on that royal pall,
This King of us all?

VII.

Flowers, flowers, from the flowery city!
Such innocent thanks for a deed so pure.
As melting away for joy into flowers
The nation invites him to enter his Pitti
And evermore reign on this Florence of ours.
Is it *not* so, Cavour?
He'll stand where the reptiles were used to crawl,
This King of us all.

VIII.

Grave, as the manner of noble men is—
The deed unfinished will weigh on the doer:
And, baring his head to those crape-veiled flags,
He bows to the grief of the South and Venice.
—Let's riddle the last of the yellow to rags,
And swear by Cavour
That the King shall reign where oppressors fall,
True King of us all!

—*Independent.* ELIZABETH BARRETT BROWNING.

LADY NOEL BYRON.

WHEN the only child of Sir Ralph and Lady Milbank was born, it would have been considered a strange prophecy if any seer had told how that infant should be in character simply a good and true woman, without genius or any remarkable intellectual qualities, without ambition or vanity, and that yet she should twice become an object of deep interest to the English people—her name on the tongues of millions, and her merits discussed, once with party heat, and again, after a lapse of more than forty years, with the warmth of well-grounded popular gratitude. Such, however, has been the lot of that quiet, beneficent, true-hearted Englishwoman, Lady Noel Byron. Her life began with sunshine; then it was shaken by a fearful storm, which clouded the rest of her life; but she, sitting in the shade, sent a multitude into the sunshine, and patiently wore away the last two-thirds of her life in making others happier than she could be herself.

While everybody assumes to know Lady Byron's history, none but her intimate friends seem to have any notion of her character. The chief reason of this is that Lord Byron gave forth two irreconcilable accounts of it; one when he first lost her, and another when it suited him to set up a case of incompatibility of temper. The long tract of time over which she has passed since his death would have settled the matter in all minds if Lady Byron had desired that it should. But she desired only quiet; and it is by her benefactions only that the chief part of her life has been recognized and will be remembered.

Her childhood was spent for the most part at Seaham, in Durham, where Sir Ralph Milbank's estate was situated. She preserved such love for the place, up to her later years, that a pebble from its beach was an acceptable present to her. She was carefully reared, and, for the time in which she lived, well educated. Mr. Moore and Lord Byron could have known but little of the education of girls at the opening of the century, and must have been bad judges of the minds and manners of sensible women, if they were sincere in their representations of Miss Milbank as a blue, as a mathematical prude, and so forth. Moore, who had no vigorous intellectual tastes, might have been sincere; and he no doubt was so in the plainness of his avowal that he "never liked her." Lord Byron knew better than he pretended. He knew that she was impulsive, affectionate, natural in her feelings and manners, when he first offered to her; and none knew so well as he what she proved herself to be capable of under trial—how passionately she loved him, and how devoted she would have been, through good and evil report, if he had made her companionship possible. When he first offered to her she was, in her girlishness, evidently taken by surprise. She refused him, but desired not to lose him as a friend. When he offered himself again, she knew nothing (how should she?) of the profligate spirit in which the deed was done. Moore's account, in his "Life of Byron," of the way in which the second proposal was brought about, and the circumstances under which the letter was despatched, was the first that most people knew about it. When that book came out, every one saw how wise and how good was the silence which the injured woman had preserved. Her enemies were then convicted on their own confession. To say nothing of what the women of England felt, there was not a man with an honest heart in his breast who did not burn with indignation over the shameless narrative of how the trusting, admiring and innocent girl, whom the poet had wooed before, was now made sport of among profligate jesters, and deliberately proposed as a sacrifice to the bare chances of the libertine's self-restraint.

What her father was about to permit his child to enter into such a marriage seems never to have been explained. The less his child knew of Byron's moral entanglements, the more vigilant should her father have been over her chances of domestic peace; and the more generous she was sure to be about the poverty of her lover, the more should her parents have taken care that she should not leave them for a home which was to be broken into by nine or ten executions in the first year. Never was a young creature led to the altar more truly as a sacrifice. She was rash, no doubt, but she loved him; and who was not, in the whole business, more rash than she? At the altar she did not know that she was a sacrifice; but before sunset of that winter day she knew it, if a judgment may be formed from her face and attitude of despair when she alighted from the carriage on the afternoon of her marriage-day. It was not the traces of tears which won the sympathy of the old butler who stood at the open door. The bridegroom jumped out of the carriage and walked away. The bride alighted, and came up the steps alone, with a countenance and frame agonized and listless with evident horror and despair. The old servant longed to offer his arm to the young, lovely creature, as an assurance of sympathy and protection. From this shock she certainly rallied, and soon. The pecuniary difficulties of her new home were exactly what a devoted spirit like hers was fitted to encounter. Her husband bore testimony, after the catastrophe, that a brighter being, a more sympathizing and agreeable companion, never blessed any man's home. When he afterwards called her cold and mathematical, and over-pious, and so forth, it was when public opinion had gone against him, and when he had discovered that her fidelity and mercy, her silence and magnanimity, might be relied on, so that he was at full liberty to make his part good, as far as she was concerned.

Silent she was, even to her own parents, whose feelings she magnanimously spared. She did not act rashly in leaving him, though she had been most rash in marrying him. As long as others called him insane, she was glad to do so too; and when she left him for her father's house, she regarded him as mad. When Dr. Baillie and other physicians whose opinions were asked (not by her) declared him sane, she still abstained from acting on her own impulses or judgment. As all the world knows, the case was submitted, in an anonymous form, to Dr. Lushington and Sir Samuel Romilly; and the unhesitating decision of these two great lawyers and good men was that the wife, whoever she might be, must never see her husband again. When they knew whose case it was, they never swerved from their first judgment, but declared that they would never aid or countenance Lady Byron's return to her husband. Under the circumstances, the general sympathy was with the wife, to whose wifely merits the husband had borne such strong testimony at his most trustworthy moment, and who had herself preserved so complete a silence under the insult and contempt with which he afterwards endeavored to overwhelm her. If her attachment to him had been more superficial, or if she had been vain or egotistical, or weak, or timid, she would have said something—something which would have let the public into the privacy of her griefs, and have broken down, more or less, the sacred domestic enclosure. All that was said, however, was said by him; and there were always just and generous people enough to remember that they had only Byron's story, and that Byron's stories were not apt to be over and above true. Great was the disappointment of such people when there appeared, in 1836, in *The New Monthly Magazine*, a sort of disclosure, offered in the name of Lady Byron. The first obvious remark was that there was no real disclosure; and the whole affair had the appearance of a desire on the part of Lady Byron to exculpate herself, while yet no adequate information was given. Many who had regarded her with favor till then, gave her up, so far as to believe that feminine weakness had prevailed at last. But she, on this occasion, gave another proof of her strength. The whole business was one of poor Campbell's freaks. He excused himself by saying it was a mistake of his, that he did not know what he was about when he published the paper, and so forth. Lady Byron's friends knew, all the while, that she had no concern whatever in the transaction. The world did not know it; for she refused to recognize the world's interference in her affairs. She had made no explanations hitherto, and she made none now. She suffered, perhaps, as much as a weaker woman could have done; but she did not complain. Many years after, she wrote to a friend who had been no less unjustifiably betrayed, "I am grieved for you, as regards the actual position. But it will come right. I was myself made to *appear* responsible for a publication by Campbell most unfairly, some years ago, so that if I had not imagination enough to enter into your case, experience would have taught me to do so." We are not disposed to countenance the cant of the time about ours being an age of materialism in comparison with others; but if any one case could bring us to such a conclusion, it would be this. All can honor the women, of any age, who have borne the racking of the limbs rather than speak the word which would release them; but few have fitly honored this long endurance, through forty years, of the racking of the tenderest feelings, rather than gain absolution by the simplest disclosure. The source of this strength was undoubtedly her love for her husband. She loved him to the last with a love which it was not in his own power to destroy. She gloried in his fame; and she would not interfere between him and the public who adored him, any more than she would admit the public to judge between him and her. As we have said, her love endured to the last. It was her fortune which gave him the means of pursuing his mode of life abroad. He spent the utmost shilling of her property that the law gave him while he lived; and he left away from her every shilling that he could deprive her of by his will; and what the course of life was which he thus supported, he himself has left on record. Yet, after all this, the interview which she had with his servant after his death shows what a depth of passion lay concealed under the calm surface of her reserve. It will be remembered that, when Byron knew himself to be dying, he called to his man Fletcher, and desired him to "Go to Lady Byron, and ——" Here his utterance became unintelligible, till he said, "You will tell her this;" and Fletcher was obliged to reply, "I have not heard one syllable that you have been saying." "Good God!" exclaimed the dying man; but it was too late for more. Fletcher did "go to Lady Byron," but, during the whole interview, she walked up and down the room, striving to stifle her sobs and obtain power to ask the questions which were surging in her heart. She could not speak, and he was obliged to leave her.

Since that time there have been many who have believed and said that no one person in England was doing so much good as Lady Byron. It was not done, as her husband gave out, by attending charity balls or dispensing soups and blankets and maudlin sentiment. Among the multitude of ways in which she did good, the chief and the best was by instituting and encouraging popular education. We hear at present (and glad we are to hear it) much about the teaching of "common things"; but, years before such a process was publicly discussed, Lady Byron's schools were turning the children of the poorest into agriculturists, artisans, sempstresses, and good poor men's wives. She spent her income (such as her husband left of it) in fostering every sound educational scheme, and every germ of noble science and useful art, as well as in easing solitary hearts, and making many a desert place cheerful with the secret streams of her bounty. There was a singular grace in the way in which she did these things. For one instance: a lady, impoverished by hopeless sickness, preferred poverty with a clear conscience to a competency under some uncertainty about the perfect rectitude of the resource. Lady Byron, hearing of the case, wrote to an intermediate person to say that the poor invalid could never be a subject of pity, as the poverty was voluntary, but that it seemed hard that the sufferer's benevolent feelings should be baulked; and she had, therefore, ventured to place at her call in a certain bank £100 for benevolent purposes; and, in order to avoid all risks of unpleasant remarks, she had made the money payable to this intermediate correspondent. This was her way of cheering the sick room; and the same spirit ran through all her transactions of beneficence.

No one could be more thoroughly liberal towards other people's persuasions, while duly valuing her own. No one could be further from pedantry, while eagerly and industriously inquiring after all new science and literature—in order to learn, and by no means to display. When we say, as we truly may, that her life was devoted, after family claims, to the silent promotion of public morality (without the slightest mixture of cant or dogmatism), of science, of education, of human, and especially of domestic, happiness, wherever she could confer her blessings, we may ask how a much-tried woman's life could be better spent? and, perhaps, how many women so tried could so have spent their lives? What domestic life might and should have been to her, all must feel who saw her devotion to her daughter, not only in youth, but yet more in attendance on the slow dying of that one child, and even more still in her labors and sacrifices for her grandchildren. It might have been said that she lived for them, if she had not at the same time been doing so much for the world beyond. Those who are gifted with insight and with a true heart might also see, by other tokens, what domestic life might and should have been to her. They might see it in the countenance, so worn, while so calm, steady and thoughtful. They might see it in the wretched health which made her living from year to year a wonder even to her physicians; and in the restlessness which indisposed her to have a settled home, after the name of home had been so spoiled to her; and in the few and small peculiarities which told of strained affections and of irremediable loneliness in life. They might see it, too, in the love which she won and unconsciously commanded; and especially in the solace and the care which surrounded her in her decline, and the love and gratitude which watched by her pillow as her life ebbed away. This one child of a happy home grew up almost unconscious of anything beyond it. In her youth she found herself suddenly the subject of the world's conversation, if not of the interest of all England; and she could not but know, when dying, that, notwithstanding her love of privacy, and the steadfast silence of a long life, she would be mourned from end to end of the kingdom, and that her death would create a sensation wherever our language is spoken, and referred to with tenderness in all future time, when popular education, and the power of woman to bless society with all gentle and quiet blessings, engage the attention of lovers of their kind.

She was born in 1792; married in January, 1814; returned to her father's house in 1816; and died on the 16th of May, 1860.—*London Morning News.*

HOW JIM OBTAINED HIS FREEDOM.

From The Chicago (Ill.) Press and Tribune.

On Sunday, June 3, three colored men living in or near Clifton—a village near Ashkum, a station on the Illinois Central road, about sixty miles from Chicago—were enticed by seven or eight whites into a country store or grocery, and, when there, were pounced upon by their armed decoys, now turned assailants, and, under threat of instant death from revolvers pointed at their breasts, were compelled to submit to the commands of those who, by force and fraud, had overpowered them. They were instantly hurried off to Ashkum, and their captors, having timed their movements to correspond with the motions of the down train, thrust their prey, still guarded by an array of pistols and bowieknives, into the cars, and bore the poor men off. All this was accomplished without a process of any sort—by brute force alone, illegally and diabolically. The indignation of the quiet community in which this occurred was thoroughly aroused by the outrage; but all parties, the wronged and the wrongdoers, were gone—hid in a slave State, under the shadow of the institution that justifies all such atrocities, and everybody despaired of being able to bring the captives back, or the scoundrels to the punishment that they had richly earned.

The kidnapped men were carried to St. Louis as fast as steam could convey them, jealously guarded all the way. Arrived there, they were thrust into a negro pen, which still disgraces that free-soil city, and the work, with a view to the profits of the great crime, was commenced. In answer to the inquiry directed to each, "Who is your master?" one averred that he was then, and always had been, a free man; another refused to answer; while the third, the man Jim, said that he had been the property of Aime Pernard, a farmer near Carondelet, seven miles from the city. The man who claimed to be free, and his silent fellow-prisoner, were tied up and cruelly flogged, the one to refresh his recollection of the servitude that his captors suspected, and the other to open his mouth to a confession which he would not make. Whipping proving of no avail, other forms of cruelty, hunger the most potent, were tried, but with no better success. At last, both these men—one torn ruthlessly from his wife and children, and the other from a neighborhood in which his industry had made him respected, and each from a life of freedom and enjoyment—were sent South and sold. They were prisoners of war, and as such, in this time of peace, were compelled to submit to their captors' will. In a State which permits the buying and selling of men and women and accounts it patriotism, what could they do? Poor, friendless and black, adjudged to have no rights that white men are bound to respect, what could they do? The tide that has overwhelmed four millions of their kind has overborne them. They sunk into the great vortex, never to be heard of more. A "nigger funeral"—perchance of some unfortunate creature who has died under the lash for his repeated attempts to regain freedom, or of one whom a rifle shot sent into the swamp had killed, or of a man prematurely worn out by labor and the whip, hunger and the branding iron—will close the earthly career of each. There is a hereafter. "Blessed are the poor in spirit, for theirs is the kingdom of heaven; blessed are they that mourn, for they shall be comforted!"

While this whipping, shipping and selling was going on, Aime Pernard, the owner of Jim, was visited by one of the kidnappers. He went with offers to buy Jim, running—buy the chances of a capture after five years of absence. One hundred dollars was the sum named for this fugitive piece of flesh and blood; but it was indignantly refused. The sum was doubled, trebled, quadrupled, and at last multiplied by ten; but all temptations failed to get them a legal title to their prey. They served this purpose, however; the owner's suspicions were aroused by the amount offered by the scoundrels and their unconcealed eagerness to effect a trade. On Saturday, then, a week after the capture, he sent a negro woman into St. Louis—the woman, by the way, the mother of Jim—to make the inquiries that the case seemed to demand. Her mother's instincts led her to the right place. Admitted to the pen, she recognized her son, learned from his lips his suffering and danger, and then, with such speed as she could command, hurried back to the master's house. Her relation sent him into the city and to the slave pen direct. Jim's story was repeated with such emphasis and particularity that that master's blood tingled in his veins. His haggard appearance, his wound and marks of stripes, attested to the master's sight the truth of the words that fell upon his ears. He called the keeper of the place, commanded the humane treatment of his property, and left with the promise that he would return and relieve him of his charge. This was on Sunday morning. Bright and early on the day following, Aime Pernard appeared again at the prison gate. To pay the sum ($100) allowed by the laws of the State to the captors of a fugitive, the jail fees amounting to $35 more, and to rig Jim out in a new suit which his master had brought along, was but a half hour's work. When done, the two went back to Carondelet, Jim yet doubtful of his fate. But after a day or two, his case was talked over between his master and himself; and when we state the result, we afford proof of Jim's eloquence and the generosity and nobleness of the master's heart. Jim's free papers were made out, his stock of money was considerably increased, a ticket to Clifton was put into his hand, and, walking proudly by the side of the late master, now protector and friend, the two crossed the Mississippi into Illinois. Here, seating him in the Northern train, the master, with tears flowing down his cheeks, and a warm pressure of the hand, bade Jim good-by, and invoked for him God's blessing to speed him on the way.

On Wednesday evening, Jim made his appearance suddenly and without warning at Clifton, whence he had been carried off. He was waving his free paper over his head. A little crowd collected around him, and he briefly related his adventures, and the kindness of that master. A gentleman harnessed a horse to take him to the farm where he had been employed, and another, with rare consideration, rode off to warn Jim's wife of his return and coming. "Niggers have no feeling. It don't hurt 'em to have their domestic life made the plaything of white men's cupidity and lust," say the man-sellers. That strong woman's cry of joy as she clasped her husband in her arms; her devout thanksgiving to God that her life was not left all dark; her breaking down under the flood of emotion which the glad event aroused; her sobs and plaints, interrupted only by unuttered prayers to the Father of white and black alike; that deep feeling that Jim displayed; that delicious joy, ennobled by the new consciousness of freedom and security in the possession of a wife and home; these, leaving not a dry eye in that little crowd of lookers-on, disprove the slander. And to-day, the relation of the scene at that meeting, even in Clifton, where it is a thrice-told tale, brings tears from eyes that are unused to weep.

There is not much to add to this narrative. The ladies of Clifton, moved by the rare generosity of Aime Pernard, united in a letter thanking him in warm terms for what he had done, and inviting him to pay them a visit at his earliest convenience, that they might, in person, point out to him the evidences of the good he had done. We are permitted to print his reply:

CARONDELET, Aug. 1, 1860.

To Mrs. Jabez C. Howe, Mary French, Carrie J. Kingman and others:

LADIES: Owing to absence from home, I did not receive your favor of the 11th and 13th ult. immediately upon its arrival here; hence the tardiness of my reply.

The receipt of such a beautiful and unexpected letter from the fair ladies of Clifton, with many of whom I have not yet had the pleasure of a personal acquaintance, giving a spontaneous and disinterested expression of their feelings in regard to a single act of kindness, is indeed gratifying, and, I assure you, will ever be a source of the most pleasant recollections to me.

Living, as I do, in a slave State, I have, during the greater part of my residence here, had a family of negroes to assist me in the cultivation of my small farm, and to attend to the affairs of my household. They have worked with me, side by side, in the cornfield, and have shared with me the profits and benefits of our labor.

Whether I have been regarded by them more in the light of a father and benefactor, than in the capacity of a cruel and heartless master, can best be attested by themselves. I have never sold a slave, for I cannot traffic in human flesh and blood. I have, however, made many of that family happy, by placing them in a condition where they might work for themselves and their posterity in a climate of their own choice.

James did wrong in leaving my house without informing me of his intentions. He ought to have known that he had no reason to fear my course had he frankly avowed to me his wishes to settle in Illinois. He left my home some five years ago, and although I have often been told of his whereabouts, I never took the slightest steps to recover him, concluding that if he thought he could do better elsewhere than with me, he was welcome to the change. Upon his being brought back to me, I was strongly urged to sell him, which I positively refused to do, believing that the money thus obtained would poison my pockets. At his request, I gave him a pass, that he might be enabled to settle his affairs, and gather his crops at Clifton.

Inasmuch as his return was the cause of so much joy to his wife as well as satisfaction to the neighborhood, and being now fully convinced from your letter, that he would prefer to remain at his present home in Illinois, than live again in Missouri, I have determined to place no obstacle in the way of his future happiness.

I shall, at the next September term of our Circuit Court, acknowledge the necessary papers, and deed of manumission, giving James Salter his freedom unconditionally. This will relieve him from all anxiety.

In conclusion, ladies, permit me to tender you my grateful acknowledgments for the kind invitation you have extended to me. I trust I shall not be accused of a want of gallantry, if I claim a postponement of my visit until I shall have obtained the papers above referred to. In the meantime, I remain, truly, your obedient servant, AIME PERNARD.

A noble letter! such an one as a Missouri Republican might be expected to write. The act which it records will be a source of unfailing consolation to its author as long as he lives; and who does not believe that when he lies down to die, the consciousness that he has not blood-money on his soul will give his spirit an easy and buoyant flight?

Jim, now his own master, has gone back to the farm on which he was at work; and, though before one of the truest and best of men, has gained new and admirable qualities in the exercise of the right to own himself. He feels that he has a new character to sustain—that the responsibilities of freedom are upon him.

One cloud lowers over him. That wife for whose sake he originally fled—like himself, large-hearted, industrious and affectionate—is under the ban that slavery entails. A worker, in her sphere, of rare intelligence, and the possessor of moral gifts that all might envy, a good wife and an affectionate mother, she has no right to herself. Her mother was black and a slave. For a long time released from the yoke of personal servitude, she is at any time liable to be borne off by a legal arrest, or the kidnapper's force. Jim has sent her away—where we know not—into a safe place, until such time as the fruits of his labor and hers, and the generosity of friends, enable him to call her his wife, not a Missourian's chattel.

Men of Illinois, we have told a plain, unvarnished and, alas! a true tale. The crime which was perpetrated when Jim and his fellow-captives were carried off, is one of frequent occurrence in this free State. There are neighborhoods, nay, dozens of counties, in which no man of color is safe. There are men who live by making negroes their prey. There are the presumptive proofs that, within the past ten years, scores, perhaps hundreds, of free men, guilty of a colored skin, have been kidnapped and sold into bondage that never ends. There is evidence, only too certain, that the law is powerless to punish the villains who thus deal in stolen flesh and blood, or to bring the captives back! There is hope in the future. The corruptions which a tacit assent to the rightfulness of chattel slavery has introduced into the public conscience are wearing out. The conscience of the State stirs and visibly throbs under the shocks which well-directed truth has given it. But work is still before us.

THE PILOT'S STORY.

I.

It was a story the pilot told, with his back to his hearers—
Keeping his hand on the wheel and his eye on the globe of the jackstaff,
Holding the boat to the shore and out of the sweep of the current,
Lightly turning aside for the heavy logs of the driftwood,
Widely shunning the snags that made us sardonic obeisance.

II.

All the soft, damp air was full of delicate perfume
From the young willows in bloom on either bank of the river—
Faint, delicious fragrance, trancing the indolent senses
In a luxurious dream of the river and land of the lotus.
Not yet out of the west the roses of sunset were withered;
In the deep blue above light clouds of gold and of crimson
Floated in slumber serene, and the restless river beneath them
Rushed away to the sea with a vision of rest in its bosom.
Far on the eastern shore lay dimly the swamps of the cypress;
Dimly before us the islands grew from the river's expanses—
Beautiful, wood-grown isles—with the gleam of the swart inundation
Seen through the swaying boughs and slender trunks of their willows;
And on the shore beside us the cotton-trees rose in the evening,
Phantom-like, yearningly, wearily, with the inscrutable sadness
Of the mute races of trees. While hoarsely the steam from her 'scape-pipes
Shouted, then whispered a moment, then shouted again to the silence,
Trembling through all her frame with the mighty pulse of her engines,
Slowly the boat ascended the swollen and broad Mississippi,
Bank-full, sweeping on, with nearing masses of driftwood,
Daintily breathed about with hazes of silvery vapor,
Where in his arrowy flight the twittering swallow alighted,
And the belated blackbird paused on the way to its nestlings.

III.

It was the pilot's story: "They both came aboard there, at Cairo,
From a New Orleans boat, and took passage with us for Saint Louis,
She was a beautiful woman, with just enough blood from her mother,
Darkening her eyes and her hair, to make her race known to a trader:
You would have thought she was white. The man that was with her—you see such—
Weakly good-natured and kind, and weakly good-natured and vicious,
Slender of body and soul, fit neither for loving nor hating.
I was a young-ster then, and only learning the river—
Not over-fond of the wheel. I used to watch them at *monte*,
Down in the cabin at night, and learned to know all of the gamblers.
So when I saw this weak one staking his money against them,
Betting upon the turn of the cards, I knew what was coming:
They never left their pigeons a single feather to fly with.
Next day I saw them together—the stranger and one of the gamblers:
Picturesque rascal he was, with long black hair and mustaches,
Black slouch hat drawn down to his eyes from his villanous forehead:
On together they moved, still earnestly talking in whispers,
On toward the forecastle, where sat the woman alone by the gangway.
Roused by the fall of feet, she turned, and, beholding her master,
Greeted him with a smile that was more like a wife's than another's,
Rose to meet him fondly, and then, with the dread apprehension
Always haunting the slave, fell her eye on the face of the gambler,
Dark and lustful and fierce and full of merciless cunning.
Something was spoken so low that I could not hear what the words were;
Only the woman started, and looked from one to the other,
With imploring eyes, bewildered hands, and a tremor
All through her frame: I saw her from where I was standing, she shook so.
'Say! is it so?' she cried. On the weak, white lips of her master
Died a sickly smile, and he said—'Louise, I have sold you.'
God is my judge! May I never see such a look of despairing,
Desolate anguish, as that which the woman cast on her master,
Griping her breast with her little hands, as if he had stabbed her,
Standing in silence a space, as fixed as the Indian woman,
Carved out of wood, on the pilot-house of the old Pocahontas!
Then, with a gurgling moan, like the sound in the throat of the dying,
Came back her voice, that, rising, fluttered, through wild incoherence,
Into a terrible shriek that stopped my heart while she answered:
'Sold me? sold me? sold —— And you promised to give me my freedom!—
Promised me, for the sake of our little boy in Saint Louis!
What will you say to our boy, when he cries for me there in Saint Louis?
What will you say to our God?—Ah, you have been joking! I see it!—
No? God! God! He shall hear it—and all of the angels in heaven—
Even the devils in hell!—and none will believe when they hear it!
Sold me!'—Fell her voice with a thrilling wail, and in silence
Down she sank on the deck, and covered her face with her fingers."

IV.

In his story a moment the pilot paused, while we listened
To the salute of a boat, that, rounding the point of an island,
Flamed toward us with fires that seemed to burn from the waters—
Stately and vast and swift, and borne on the heart of the current.
Then, with the mighty voice of a giant challenged to battle,
Rose the responsive whistle, and all the echoes of island,
Swamp land, glade, and brake replied with a myriad clamor,
Like wild birds that are suddenly startled from slumber at midnight;
Then were at peace once more, and we heard the harsh cries of the peacocks
Perched on a tree by a cabin-door, where the white-headed settler's
White-headed children stood to look at the boat as it passed them,
Passed them so near that we heard their happy talk and their laughter.
Softly the sunset had faded, and now on the eastern horizon
Hung, like a tear in the sky, the beautiful star of the evening.

V.

Still with his back to us standing, the pilot went on with his story:
"Instantly, all the people, with looks of reproach and compassion,
Flocked round the prostrate woman. The children cried, and their mothers
Hugged them tight to their breasts; but the gambler said to the captain—
'Put me off there at the town that lies round the bend of the river.
Here, you! rise at once, and be ready now to go with me.'
Roughly he seized the woman's arm and strove to uplift her.
She—she seemed not to heed him, but rose like one that is dreaming,
Slid from his grasp, and fleetly mounted the steps of the gangway,
Up to the hurricane-deck, in silence, without lamentation.
Straight to the stern of the boat, where the wheel was, she ran, and the people
Followed her fast till she turned and stood at bay for a moment,
Looking them in the face, and in the face of the gambler.
Not one to save her—not one of all the compassionate people!
Not one to save her, of all the pitying angels in heaven!
Not one bolt of God to strike him dead there before her!
Wildly she waved him back, we waiting in silence and horror,
Over the swarthy face of the gambler a pallor of passion
Passed, like a gleam of lightning over the west in the night-time.
White, she stood, and mute, till he put forth his hand to secure her;
Then she turned and leaped—in mid air fluttered a moment—
Down, there, whirling, fell, like a broken-winged bird from a tree-top,
Down on the cruel wheel, that caught her, and hurled her, and crushed her,
And in the foaming water plunged her, and hid her forever."

VI.

Still with his back to us all the pilot stood, but we heard him
Swallowing hard, as he pulled the bell-rope to stop her.
Then, turning—
"This is the place where it happened," brokenly whispered the pilot.
"Somehow, I never like to go by here alone in the night-time."
Darkly the Mississippi flowed by the town that lay in the starlight,
Cheerful with lamps. Below we could hear them reversing the engines,
And the great boat glided up to the shore like a giant exhausted.
Heavily sighed her pipes. Broad over the swamps to the eastward
Shone the full moon, and turned our far-trembling wake into silver.
All was serene and calm, but the odorous breath of the willows
Smote like the subtile breath of an infinite sorrow upon us.

—*Atlantic Monthly.*

FOR THE ANTI SLAVERY STANDARD.

IN THE COUNTRY.

LISTENING, as I lie here,
Amid the fragrant hay,
To sweet bird-voices singing soft and clear
Their happy summer lay:

Drinking the golden wine
Poured by the gracious sun,
Richer than richest juices of the vine,
With rarer sweets o'errun;

Gazing into the deep,
Unfathomable blue,
That arches o'er my head with boundless sweep,
In glory ever new;

Watching the shadows play
Upon the orchard grass—
Shadows that softly come, and flit away,
And charm me as they pass;

Breathing the sweet, pure air,
Fresh from the dewy hills,
While, dreamily, steals o'er my listening ear
The music of their rills;

Resting my weary eyes
With the delicious green
Of grass and trees; while bluer than the skies
The river's deep serene;

A strange, sweet rapture steals
Into my heart and brain;
What magic touch thy loveliness reveals,
Oh, world, so full of pain!

Once, once again I rest,
A trustful child I lie,
Oh, Mother Earth, upon thy loving breast,
As in the days gone by!

Passion hath passed away,
And weariness and woe;
Wrapt in the glory of this perfect day,
Sweet peace at last I know.

E. L. P.

July, 1860.

THREE LITTLE SLAVE BOYS.

From The New York Times.

A STRANGE and almost romantic interest surrounds the history of the three little African boys who have just been cast upon our shores from on board the slave brig William R. Kibby. Out of a cargo of over 400 of their countrymen, stolen from their African homes, they alone remain—not indeed to tell the story of their cruel capture, of the forced march to the coast, the tortures of the branding-iron, and the horrors of the middle passage, for they have no language in which they can convey these things to us which we can understand. In their precipitate flight from the brig to escape arrest, as the Crusader was approaching her, the slave-traders left their breakfast untouched upon the cabin table, and these three lads, who had concealed themselves beneath the forecastle floor, from some strange fear of what was to be done with them, were overlooked.

After remaining concealed for three days, subsisting upon small scraps of hard biscuit, and fearing to emerge from their hiding-place, they were accidentally discovered, and thus their lives were saved; for such was their terror of the white man, that, rather than to fall into his hands, they would no doubt have perished from hunger and thirst. They were drawn from the hold in a nude state, and at first exhibited great fright of being discovered. By kind words and acts, however, their fears were soon quieted, and in a few days they became very docile, and manifested much gratitude for food, and other evidences of good will which they received from the officers. They became much attached to Lieut. Duncan, and seemed quite sad when they were required to part with him, after their arrival at the navy-yard.

Mere children in years, for the oldest cannot be more than ten, and the youngest not over eight years, they evince all the confidence of children towards any one who addresses them with kindness. They watch with the greatest eagerness every movement, and even the conversation of those who call to see them; their eyes glisten with intelligence, and they exhibit an aptitude in learning words and the names of things which is quite surprising. They readily catch the sound of English words, and will instantly repeat them, or any phrase which is addressed to them, giving its sound, like school boys trying to recite their lessons. Tony and Pablo appear very cheerful, and will frequently break out into a roystering laugh at any clumsy motion or funny trick of the elder boy, Sugilo. They have an intelligent and good-natured expression of face.

Their foreheads are full, round, and well-formed, and not retreating like those of some African tribes; their hands, which have never been used to toil, are small and delicate, as well as their limbs and feet. A colored seaman, who occupies the same room with them, has ascertained that they do not understand either Spanish or Portuguese words, which goes to prove that they have not been accustomed to mingle with people along the Coast, but have been brought from the interior. To lead him to speak something in his own language, Dr. Pennington took Tony's hand, and touching one after another of his fingers, he began to count in his own dialect as follows: "Go-ce, gau-le, dat-u, te-ar, don, sambon, sambudy, nah-u, v'wa, oome," these being the words from one to ten. He would not count any further. The name of each boy was then plainly printed with a pencil upon a book, and he was motioned to copy it, which he did, with indifferent success. Sugilo, however, proceeded to write with considerable care what was evidently his name, in what somewhat resembled Chinese characters, showing that it was something that he had been taught to do with much particularity. Tony then followed suit, and carefully drew a series of similar characters, which he signified was his name. Pablo next tried his hand, but he showed less aptitude; he had evidently not been to school, and was rying merely to show that he could make marks as well as his comrades. Rev. Dr. Pennington then motioned them to stand up, which they obeyed, and raising his hand reverentially, he began to recite to them slowly the words of the Lord's Prayer. Tony instantly followed him, distinctly repeating each word and sentence. Beginning again, the other two then joined in, and followed the minister with great distinctness to the close. Great interest is manifested in these helpless little strangers, and strong regret was expressed that they should be shut up in prison. The keeper and his family, however, are very kind to them. They are comfortably, though roughly clad, and have their every want attended to. It is said that if the government could or would permit it to be done, there are several excellent persons who would indenture these lads, and enter into any required bonds to educate and care for them, believing that to return them to the coast of Africa would be to subject them to the chances of being again seized, and, in all probability, of finally finding their way to the slave plantations of Cuba. They will be kept here until the President signifies what disposition is to be made of them. It is plain that they cannot be used as witnesses, unless an interpreter can be found.

THE BATTLE OF MELAZZO.

[The Paris *Presse* publishes a letter from M. ALEXANDRE DUMAS, describing the engagement at Melazzo, of which he was an eye-witness. The following are extracts:]

At dawn on the 20th, all the troops were in movement to attack the Neapolitans, who had come out of the fort and village of Melazzo, which they occupied. Malenchini commanded the left; General Medici and Cozens the centre; while the right was composed of a few companies only, intended to cover the centre and left wing from a surprise. Garibaldi was in the centre, where the action was expected to be the sharpest. The firing began on the left from the Neapolitan outposts, concealed in a reed bed half-way between Miri and Melazzo. A quarter of an hour later the centre attacked the Neapolitan line and drove it from its first position. The right, meanwhile, dislodged the Neapolitans from some houses which they occupied. As the difficulties of the ground prevented reinforcements from arriving, Bosco, with 6,000 men, turned upon the 500 or 600 men who had driven him back. The latter were at first obliged to retire before the superior numbers of the enemy, but, when other troops came up to their aid, they again attacked the enemy, many of whom were still concealed among reeds and protected by fig-trees, so that a charge with the bayonet was impossible. Medici, while advancing at the head of his men, had a horse killed under him. Cozens was struck in the neck by a spent ball and fell; he was for a moment supposed to be mortally wounded, but he was only stunned, and almost instantly he was on his legs again, shouting 'Viva l'Italia!' Garibaldi, at the head of the Genoese carbineers and some guides, attempted to take the enemy in the flank, but suddenly came on a gun placed on the centre of the road, and which he determined to attack. When within twenty paces, the cannon, loaded with grape, was fired by the king's troops. The effect was terrible; only five or six men remained standing. Garibaldi had part of his boot and his stirrup carried away; his horse was also wounded, and he was compelled to alight. Major Breda and his trumpeter were killed by his side; Misori's horse fell dead under him; Statella was left standing unhurt in the midst of the iron storm; all the others were killed or wounded. The gun which had done all the mischief was taken soon after. Then the Neapolitan infantry opened and gave passage to a charge of fifty cavalry for the purpose of retaking the piece. Colonel Donon's men, who had been but little under fire, threw themselves to the sides of the road instead of receiving the charge on their bayonets. The cavalry came like a whirlwind, the Sicilians firing from both sides. Thus assailed both right and left, the commander of the Neapolitan cavalry stopped, and wanted to turn back, but found the passage barred by General Garibaldi, Misori, Statella, and five or six men. The General seized the officer's bridle, and cried out, 'Surrender!' The officer replied with a blow of his sabre, which Garibaldi parried, and by a back stroke cut the officer's cheek open. The latter fell from his horse. Meanwhile, three or four sabres were raised against the general, who wounded one of his assailants with a thrust of his sabre, while Misori killed two others and the horse of a third with his revolver. Statella brought down one antagonist, while another, who sprang at Misori's throat, was killed by the fourth shot of his revolver. While this struggle was drawing to a close, Garibaldi rallied his scattered men, charged with them, and either took or killed the rest of the fifty horsemen. Seconded by his centre,